



*THE BOOK
OF
REMEMBRANCE*



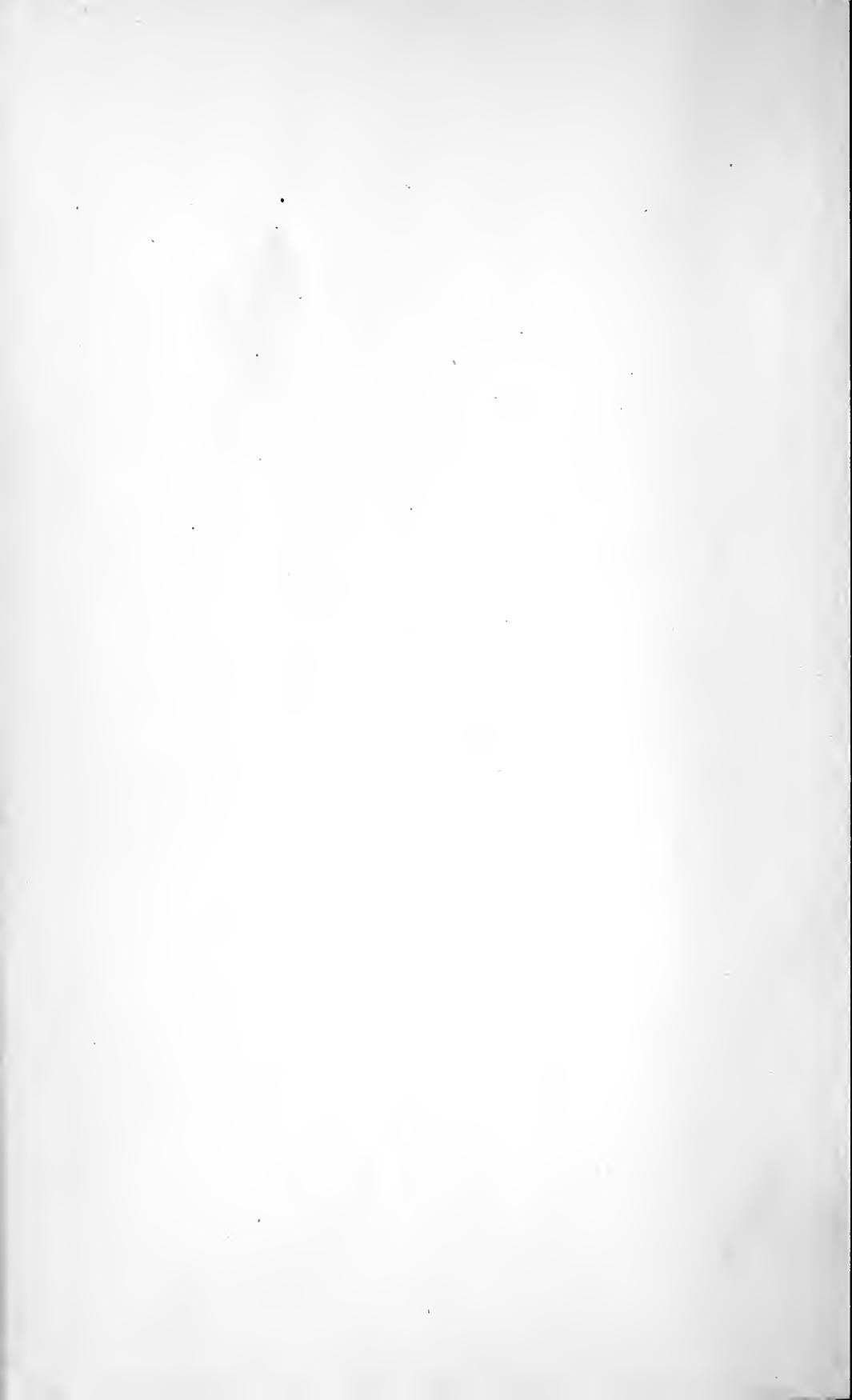
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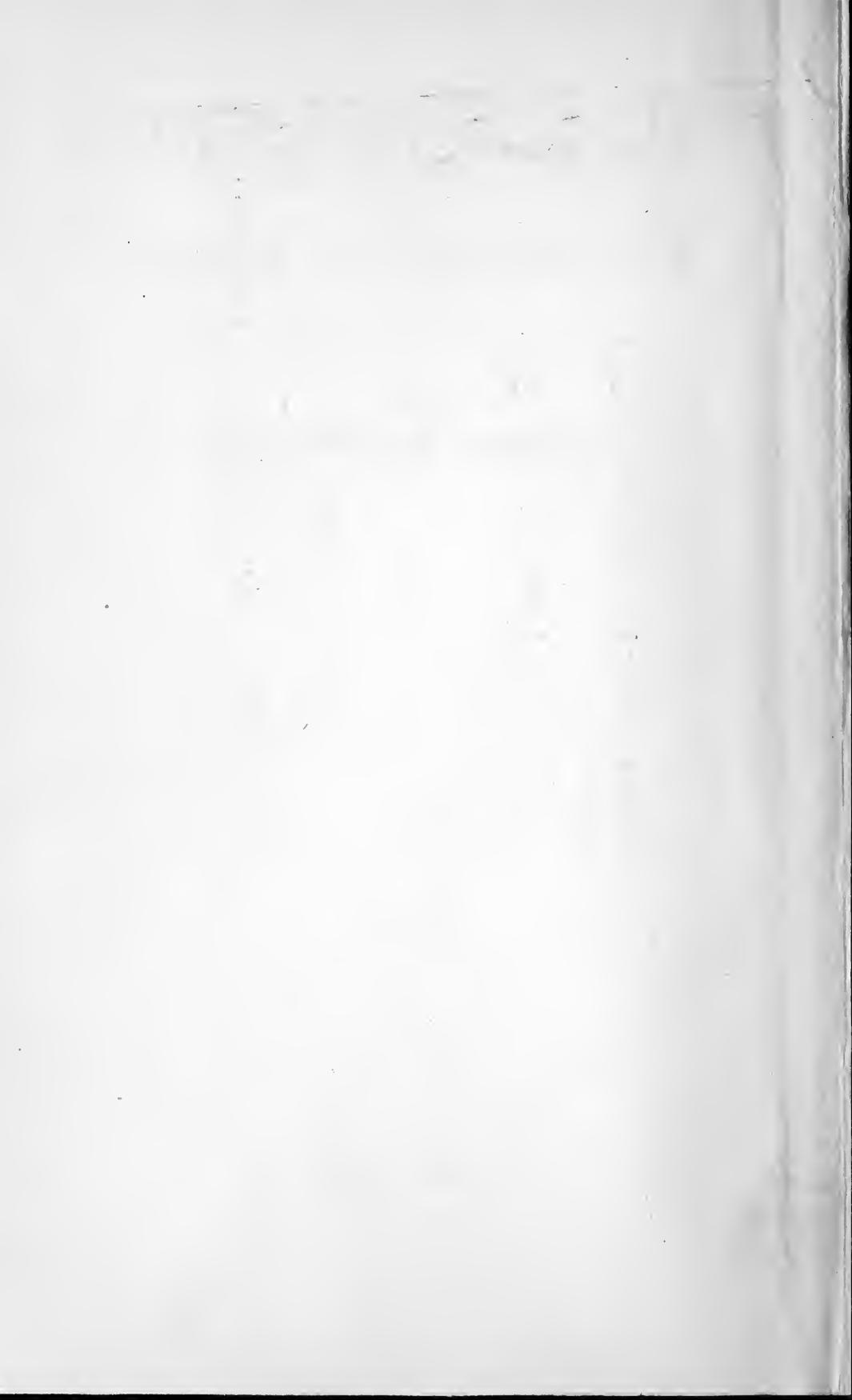
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THE "BOOK OF REMEMBRANCE"
DEDICATED TO PURITY AND PROGRESS



THE LADY IN WHITE AND HER MARVELLOUS MISSION

BY
HAROLD VINCENT HAYES



NEW YORK
1921

BX6943
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AUG 26 1921

PRINTED IN THE U. S. A.

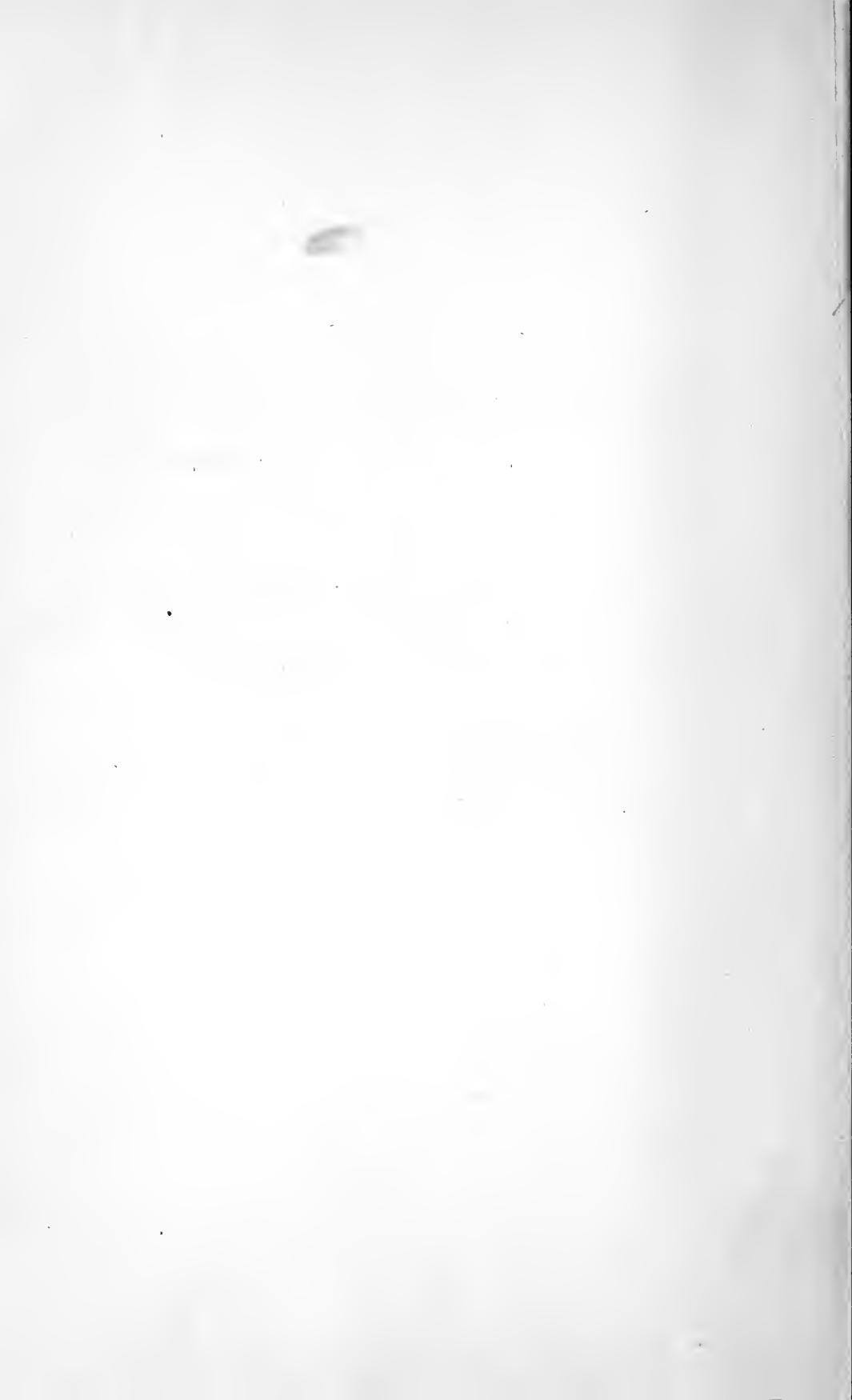
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“God is above any earthly friend: Follow the directions of God as simplified in Christian Science, and though it be through deserts He will direct you into paths of peace.”

MARY BAKER EDDY.

Obey Christ, study sacred Science, acquire truth; adore Deity, have no other God; Sincerely do thy meager best, then Mind will do the mighty rest, Its high behest —

Will end thy sense of far and fear,
And help thee feel relief is here.
Will bar illusions from thine eyes,
And bring in perfect Paradise.

HAROLD VINCENT HAYES.



PREFACE

“Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understands and knoweth Me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.”
— Jeremiah —

• • • • •
This Book was written during declining years of so-called temporal life without any intention of compiling a comprehensive dissertation; without any desire to add unto, or detract from the glorious proverbs of divine metaphysics so fully, profoundly, and eloquently expressed in “Science and Health,” without any ambition to win worldly fame or gain, and without any ulterior motive whatsoever.

Judge not that I come falsely in the name of Christian Science, since God’s selected Seer has forecast my coming in these impressive citations:—

“Is the wise man of to-day believed, when he beholds the light which heralds Christ’s eternal dawn and describes its effulgence?” (S. & H. 95: 25.)

“The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, and no other sign shall be given.” (S. & H., 98: 4.)

Surely I, even I, have beheld this wondrous light, this

PREFACE

marvellous manifestation of moral Might, and the reappearance of Christian healing hereinafter set forth.

Doubt not the light! Despise not the healing!

Strive not against Truth! Reject not the Word!

Neither let any person suppose this publication is an unauthorized infringement on Christian Science, an unwarranted selfish effort to "build a baseless fabric of my own on another's foundation."

All such erroneous suppositions should readily yield to truth, since honest investigation plainly proves that this is the veritable Book of Remembrance foretold in Scripture, foreshadowed forty years ago by the Lady in White, and again predicted by our revered Leader in her final words of "Admonition."

This Treatise sincerely confirms the perfect precepts and true tenets of Soul Science, and rightly understood no contradiction thereto is printed upon its pages.

Its statements, testimonies, and demonstrations, are the accomplishments of intelligent celestial energy, not of self-constituted ability.

Behold, the Lord of Hosts "bringeth the princes to nothing; He maketh the judges of the earth as vanity" for lo! He hath called His "small one" to carry "good news from a far country": He hath put him in recollection: He hath selected him to execute His counsel: He hath enlightened him to understand His doctrine, to teach knowledge of His statutes, to spread wonders of His wisdom: He hath instructed him to prepare His people: He hath sent him to "start a strong nation": He hath appointed him to publish salvation: He hath inspired him to confirm spiritual healing, to help establish the skilful school of Science: He hath exalted him to voice His Word in New Jerusalem, the Holy City of Zion.

INTRODUCTION

To help humanity. To nourish growth of goodness. To repeat the divine message of peace and good will. To uplift the Banner of Truth presented in Bible and unfurled in Christian Science as Standard for all. To express my heart's desire. To support the discoverer and founder of said Science—Mary Baker Eddy, Pastor, Poet, Author, who was and is in her real selfhood the Elect Lady of the Gospel, forever robed in white,—I have penned and published this Book.

As a witness of Truth, indorsing all she has written, let it be understood and acknowledged to contain no new doctrine.

If it imparts to others: knowledge I attained from study of her writings: knowledge in harmony with the great facts of being, confirmed by my own personal experiences and demonstrations: knowledge that bestows remarkable benefits, enlightens understanding, encourages spiritual progress, opens windows of human minds to admit celestial light — my earnest effort will thereby receive ample reward.

Seek true wisdom. Diligently study Bible, and Text-book Science and Health with Key to the Scriptures: that “Little Book” foretold in Revelation, brought to earth by Life’s inspired messenger — Mrs. Eddy, the herald of Love.

Whosoever earnestly reads that Little Book with honest intentions, with a modicum of faith, shall get understanding, obtain knowledge, discover a bonanza of spiritual wealth. Therefore search out its Scriptural gleanings, its

INTRODUCTION

gems of Truth, ardently, zealously, like men that delve for diamonds, or pursue earthly treasures, and you will find your perfect self, and the righteous rule of reality.

Analyze its meaning, motives and methods. Practise its precepts. And you shall enter the Godward way of Living Faith, where intelligent emanations of moral force, divine energies of the Universe sufficient for every need, will bless and comfort, will lift you up and keep you from falling.

Rejoice, that in these latter days, through coming of Christ and Comforter, we are enabled to look out from stars of spiritual firmament and no longer behold phantoms of sin, disease, death. Ghosts are gone, dreams are destroyed, their nothingness is proved at last, as allness of Deity is reflected in consciousness, and "right-thinking and right-acting" are established.

In Science right-thinking is based on positive perfect Principle: It is not a mere abstraction as many allege, but exists outside of cranium, animated with confidence and power, hence is superior to senseless substance and wrong-thinking, controlling and correcting them both.

Persistent right-thinking leads on to demonstration, bringing in harmony, health, holiness.

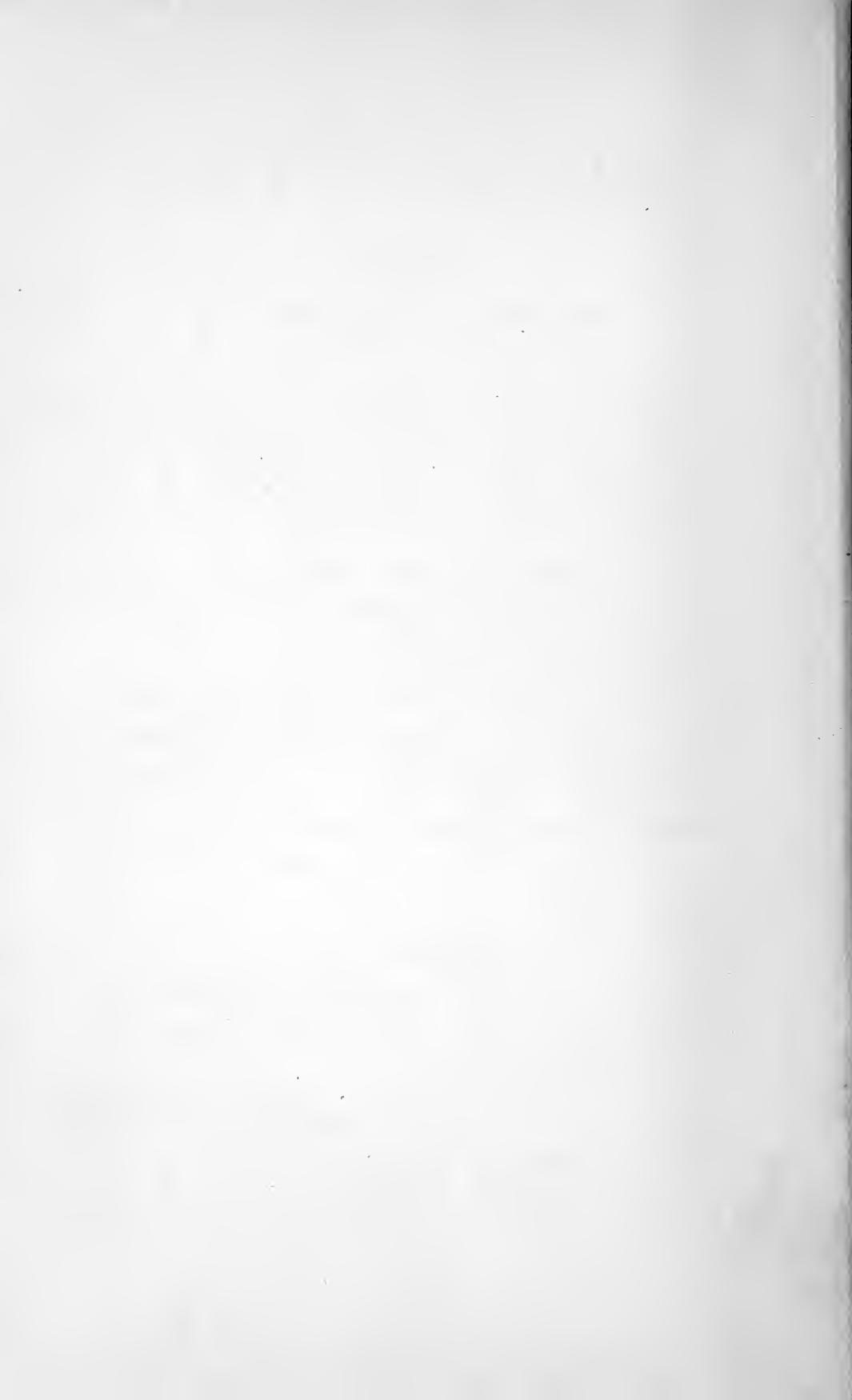
Memory, a faculty of mortals, is also above, without, and more permanent than brain-lobes. Even according to physiology the whole human body changes its supposed substance every seven years, showing that scenes and events of childhood survive in memories of the old, without aid from matter until matter becomes a mutable organic instrument of mortal mind called body and brain.

Mundane memories, memories of material mistakes, memories of deceptive dreams, are mental modes abiding in fleshy minds and their carnal corporeal concepts: But celestial recollection, memories of the good, the beautiful,

and the true, have a higher source and destiny attainable through progression, through purposes and powers Providential.

Asleep, stupefied with noxious fumes of sin, bound and shackled by pride and dissipation, devoid of divine help resident in *right-thinking*, the world dreams on heedless of peril, pandering to sensuality, worshipping "other gods" — Thus dreams would banish the real and eternal, and vice and vanity would usurp the throne of the Most High.

The intention of the author of this Volume is,— to so interest and inform his readers, that they will learn from Christian Science how to shun vanity, how to avoid vice, how to "overcome the world," seeking solution of every ill in pondering Science statutes, which reveal full, final, and correct interpretations of the inspired Word of the Bible, of the words and works of the Master; and which explain the faultless nature of God so impressively, so logically, that one marvels how error could have paraded so long in prayer, pulpit and press, disguised as truth, without detection before unmasked by devotion of a noble woman, before exposed by consecration of a gracious guide, whose gentle hand moved by the Everlasting Arm, placed searching Science in mortal minds, engraved the Law of Love in human hearts.



THE LADY IN WHITE

CHAPTER I SCIENCE AND SCIENTISTS

ALTHOUGH Christian Science inculcates the nothingness of matter, sin, sickness, death, mortal-minds, human-hearts, and proves they are myths; still we are obliged to represent them by material means of expression to dreamers on a material plane, in order to effectively teach truth and expose error.

Omnipotent Mind, and Mind's reflections, are deathless, united, intelligent realities, dwelling in the atmosphere of love throughout every corrected individual consciousness.

As sunbeams pierce darkness (nothingness), so the power of Perfection, and the law of Love, penetrate in divine reflection the minds and hearts of mankind; instituting the glorious process of mental illumination and transformation; causing delusions to yield to the harmonious facts of being; replacing ignorance with faith, faith with understanding, understanding with knowledge, and knowledge with spiritual perception and power.

Exalting, healing, purifying, regenerating. Putting "off the old man with his deeds," and putting on the new — the "spiritual perfect man"; individual, sinless, upright, "one in quality" with the Father, blest with His constancy, care and companionship forever.

This real man is approachable any time, and every place, through practice of purity and goodness.

Free from material limitations he never comes and goes; in possession of the Mind of the Lord he knows neither time nor space; he lives in peace and plenty midst enjoyment and

unfoldment of beautiful spiritual thoughts and things.

We should not think of mind in head, nor of soul in body; these are false beliefs.

We should not peer through deceptive material senses, and expect to find the infinite.

We should not think of Spirit and Its reflections as occupying space or place; These are errors of conception, leading to false conclusions about the nature of Spirit, and of perfect man. Spirit is immortal Mind; Man is spiritual; And both dwell in unity and harmony everywhere, forever. Both possess instantaneous all-pervading presence, which annihilates space.

All the matchless glories of the Universal kingdom will finally appear, as a result of probation and progress Spirit-ward.

Knowledge of the perfection, and love of God, disclosing His immaculate nature, is vainly sought outside of Christian Science. Other churches impart, through creed, ceremony, or form of worship, many false religious beliefs; attributing human characteristics and passions to Deity, as well as the apprehension of sin, and even the apprehension and causation of sickness and death.

Such notions dishonor and deny perfect Principle; they cannot endure when the beneficent remedy of healing Truth, so successfully administered in Science, is implanting exalted proofs of the omnipotence of perfect Love all over the Globe, is gaining favorable attention in high places, is making world-wide cures and conversions.

The Scriptures declare, that to know God is life-eternal. How important then to secure this life-giving knowledge. The trouble is, mortals view the attainment of knowledge (right-thinking) as mere abstraction, and thus fail to recognize that real "knowledge is power," that right ideas are imperishable substance—"the substance of things

not seen,"—because animated with divine grace which bestows everlasting life.

Christian Scientists are teachers and healers. They understand the nothingness of matter, and of error. They keep doleful decorations out of house; morbid musings out of mind; statues and paintings out of church. But they are not iconoclasts.

They enjoy and admire noble works of art, kept in appropriate places, in gallery, museum, and home.

They enjoy and admire the beautiful material objects of earth and sky: waving grain, brilliant flowers, singing birds, rippling brooks, shining stars, the soft effulgence of the silver moon, the radiant splendor of the rising sun. All these objects charm and delight them, perhaps more than others, because gratefully accepted as symbols, pointing to the glorious forms of Spirit in the realm of the real.

If you claim there are no such glorious immaterial forms, or objects, then your claim is false, and you cannot prove it to be otherwise.

I have seen the finest fruit, and most beautiful of flowers, in a dream, without any aid from optic nerve or matter. Who can prove they might not have been spiritual fruit and flowers?

The flowers of our dreams do not grow in the ground; in that respect they resemble celestial flowers, more than do the flowers of the field, and they have the advantage of being less material.

Flowers of Spirit never fade. They are everlasting.

We read in the second chapter of Genesis: "The Lord God made every plant before it was in the earth, and every herb before it grew." This citation proclaims the spiritual creation (evolvement) of plants and flowers.

Prophetic visions establishing great facts of being, and foreshadowing future events, are seen by the dying. This

was demonstrated to me in youth at the death of my mother.

The Bible records visions in the lives of patriarchs and prophets.

Progress increases spiritual perception, and makes visions possible to everyone.

Christian Scientists depart from the contemplation of material symbols in their churches; not only because the Decalogue so directs, but because the moral force of true devout adoration, abiding in consciousness, turns their "single" eye away from earth, transcending mortal sight, making recognition of earthly objects an intrusion.

Their worship is direct, simple, sincere, "in spirit and in truth," in conformity with the command of the Master. "The Bible and the Christian Science Textbook are their only preachers."

Joining in joyful hymns of praise, they "adore One supreme and infinite God," and are free from all suspicion of pagan or Christian idolatry; the latter less excusable than the former and both scripturally condemned.

The Indian bows down to his totem-pole, although he knows it is made of wood, for, much like his more intellectual imitators, he believes it anointed by the great Spirit Manitou with some mysterious power. Both greatly err.

The infinite "I-Am" never introduces idols.

Spirit confers no worshipful benediction on dumb and senseless matter.

Spirit is perfect, changeless, Universal, intelligent substance.

Spirit incessantly penetrates all matter. Spirit always fills all space, and is equally available everywhere. But Spirit never blesses matter for men to serve, "bow down unto," adore, and never perceives its presence. To Spirit and perfected spiritual perception matter is invisible and unknown.

Spirit passes through matter as light through a window-pane, without touching or disturbing the glass. Spirit flows through the earth and through all supposed opaque bodies, like a magnetic current, without touching, disturbing or recognizing them. And behold, Spirit also conquers time and space, since Spirit has power to manifest Ever Presence to spiritual apprehension anywhere, instantly at one and the same time.

Human language is inadequate to explain the wonderful working of the Word. Hence people often misunderstand declarations about infinite truth unless spiritually interpreted. Such words as flood, stream, pour, flow, pass-through, currents, paths, ways, channels, etc., yea, also punish, burn, melt, ruin, kill, destroy, are too material to explain clearly the deep and marvellous methods of divine power.

“Spirit is the real and eternal; matter is the unreal and temporal.”

Matter and mortals are fleeting illusions, hiding in the darkness of error and pretense.

Spirit is something; matter is nothing. Somethingness can easily be placed in nothingness (vacuity); but nothingness, the unreal, cannot overcome and replace the real. “Darkness cannot extinguish light.”

Truth unveils pretense, thus pretense and its hidden vagaries are destroyed, and the final destruction of all error is foreshadowed.

Science proves, and Scientists know:

That Spirit, God, is Universal Mind, — the divine Principle of the Universe;

That He is the Source of all supply, evolving health, harmony, holiness, life, truth, love, and infinite blessings for all of His offspring;

That in Him they “live, move, and have their being”;

That He dwells forever through active reflection in their hearts;

That their hearts are not made of flesh and blood, but are the loyal, loving, intelligent faculties of real selfhood;

That He is supreme in their affections;

That He bestows upon them peace, patience, purity, power;

That He encourages them to petition Him in silent communion for the right solution of every problem;

That He assures them there can be no failure since He *safely* "guides every event" of their career, and separation from Him is impossible.

CHAPTER II

SEEKING AND FINDING

CHRISTIAN SCIENCE says: "The divine Principle of healing is proved in the personal experience of any sincere seeker of truth." Hence it is important sincerely to seek truth for physical healing.

But truth in Science also confers real knowledge, unerring wisdom, moral vigor; hence its discovery and demonstration are requisite for mental healing as well as for physical healing.

The attainment of this life-giving knowledge is indispensable to spiritual progress and salvation, which unfold infinite blessings.

Therefore joyful footsteps should be taken from sincerity to devotion, and sincere seekers should become devoted students of truth.

Our Textbook specifically states "*this book should be studied*" not carelessly perused. Consequently you are requested to devotedly and sincerely search its pages, the Bible, and other Science literature.

If you copy or commit to memory occasional sentences not fully understood, subsequent reading will increase your apprehension and furnish a rule to rightly solve your problems.

To briefly illustrate from my own experience, the value of adopting a careful method of reading. Take, for example, these few words from Textbook: "Temporal life is a false sense of existence." "Man understands spiritual ex-

istence in proportion as his treasures of truth and love are enlarged."

These sentences suggested the inquiry: How can I surmount a false sense of existence and enlarge my treasures of truth and love?

Although Textbook fully answers this question, still I want to call your attention to a beautiful response, to a complete and practical answer, to an accurate rule of conduct, given in the following final words of one of Mrs. Eddy's eloquent sermons ("Miscellaneous Writings," p. 175): "Remember God in all thy ways, and thou shalt find the truth that breaks the dream of sense, letting the harmony of Science that declares Him come in with healing, and peace, and perfect love."

Having committed to memory the previous quotations and inquiry, instantly I perceived the wisdom and application of this response.

What a splendid answer to my question! What an encouraging promise! What a clear direction of how to find truth and truth's great benefits through remembrance of Deity!

It is needless to say I tried to put this instruction into practice, but soon realized my inability to do so, failing to remember God in all of my ways.

Then I tried to remember Him in more ways than formerly, and in so doing received His help, a better understanding of Christian Science, absolute confirmation of its truth, positive personal proof of the divine Principle of healing.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night." (Psalms 1: 1, 2.)

It is, therefore, an undeniable fact, that, if we cannot fully comply with the exact letter of Mrs. Eddy's instruction, we can gain these sacred rewards by practising its spirit; by remembering God in *more* of our ways; thus finding the truth (the Christ-power) that breaks the dream of sense (the false sense of existence); thus letting the harmony of Science (the kingdom of heaven), that declares Him, come in with health (more abundant life), and peace (unspeakable joy), and perfect love (that wonderful, unsearchable essence of divinity) described in Textbook as having no sense of hatred, and so manifested in the life of our Lord, even up to the very climax of his earthly career, when he uttered from Calvary the immortal words: "Father, forgive them, they know not what they do."

The fading wisdom of the centuries has failed fully to interpret this profound lesson; but the interpretation revealed in the simple, sublime sentence of our inspired Leader: "*Love is reflected in love,*" explains all, and will stand forever, because it is the truth, and because she has used it correctly in the spiritual interpretation of the Lord's Prayer, to support and strengthen Christianity's appeal: "Forgive us our debts as we forgive our debtors."

Nevertheless, let us not forget the thirtieth plank of Christian Science platform proclaims that "the destruction of sin is the divine method of pardon." Consequently, whosoever continues sinning, his sins are neither forgiven nor destroyed, for he thereby manifests himself as a lover of the world, and of the things of the world, and the Scriptures aver: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

May the activity of *perfect Love*, the grace of God, which passeth knowledge, and the consciousness of His presence, power and protection, abide with you always.

CHAPTER III

SIN AND SINNERS

PRIDE, envy, jealousy, hatred, revenge, avarice, sensuality, bigotry, intolerance, theft, hypocrisy, dissipation, rejection of faith in goodness — in fact, briefly and fully summarized: Resistance to God and His commands is sin.

Christian Science insists on the abandonment of sin, and, unless it is forsaken, justice cannot approve nor can mercy pardon.

Sinners bereft of divine help are helpless. But spiritual aid and enlightenment, always available, silently solicit co-operation of right desire, and honest effort to reform.

The third tenet of Science is: “We acknowledge God’s forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal, but the belief in sin is punished so long as the belief lasts.”

False beliefs in the reality and power of sin, and in the necessity of ignorantly seeking pardon, must be given up. Pardon implies knowledge of sin in the deific Mind, but destruction does not. God, being perfect, has no knowledge of imperfection. God destroys evil as light destroys darkness; such is the divine method of absolution.

When mortals understand this, then the nothingness of sin is exposed, and forgiveness is acknowledged as effective only in destruction of evil.

Seek progress, not pardon, is the divine demand. And spiritual progress is the only true progress. A prerequisite of progress is to stop sinning.

Sin did not originate in eating an apple, forbidden fruit.

“Darkness was upon the face of the deep” before that mysterious event occurred, and darkness still enshrouds mortals: the darkness of ignorance, of not knowing what to do, as well as of deliberate immorality, indifference and crime.

Observe the flushed faces of the plotting, pleasure-seeking populace of a great city — whether fashionable victims of luxurious revelry, pursuing diversion in gilded resorts; or poor debased dupes of iniquity, patrons of saloons in the slums; adding sin to misery, seeking surcease of woe in drunkenness and blasphemy.

Observe the depraved countenances of the multitude in the highways and byways, and you must admit that here are deplorable evidences of the folly and ruin of sin — visible, voiceless exclamations, which seem to cry out in accents of despair, “All is vanity.”

How true it is that hope based on ignorance and sensuality sows the tares of destruction.

“If ye live after the flesh ye shall die.” “Sinners cannot enter the kingdom.” They are erring human animals, wandering in the “wilderness of sin,” or roaming in the jungles of ignorance, like wild beasts of the forest, unable or unwilling to comprehend that keeping the first commandment would save and set them free.

Rebellious against Truth, they bow down to vice, serve mammon, and worship idols.

Transgressors of the law, with hearts hardened in deceitful passions, and with thoughts framed in terms of physical personality, is it any wonder that the verities of being remain unperceived and the opportunities for reformation unimproved?

Select your companions for worth, not wealth; for merit, not money; for character, not physique. Turn thought away from the structural to the spiritual. Renounce ani-

mality and animosity. Put on true selfhood. Then spiritual sense will lead you from darkness into light, from evil to good, from false pleasure to boundless bliss, from slavery to freedom, from growth in grace to fruition in Love.

Rightly analyzed sin is pretense, falsity, discord, darkness (a myth). But mortals strive to endow it with power, and even personify it as devil, demon, unclean spirit, etc.

The origin and duration of supposed sin are of trifling spiritual import, since in reality there is no sin, no darkness, no night. If God is One, and God is Spirit, the omnipotent *perfect* Creator, All in all, and His offspring spiritual and good, . . . how can there be in reality any other power called evil, devil, sin?

To spiritual sense, sin is imperceptible, without entity or foundation, and the simple explanation of this fact is that spiritual faculties perceive only the beautiful, useful, and harmonious. Thus sin, . . . ugly, useless and discordant, has neither recognition nor existence within their domain.

Sin is based on turbulent, erring thought. Erring thought is vain imagination; unrestrained, it also causes fear, failure, sickness, death. Condemn and cast it out "as unreal."

Be vigilant. Be watchful. Be courageous. Surround the fortress of your mind with a wall of strong defense; then the stalwart, silent Sentinel of Truth, armed with flaming sword, will help you guard the gate, and the hosts of obscurity will vanish, and peace and plenty prevail.

Do not depend upon human aid for relief from sin and its dire consequences. Be self-reliant. Strive to help yourself. Then turn thought heavenward and commune with Truth, Life, and Love. "Take up your cross" and follow the gentle Savior, who, spotless and pure, bravely carried his heavy burdens up to Calvary.

Seek not to evade merited retribution for wrong doing by assuming that he died to propitiate your sins, and was punished in your stead. Outraged divine justice never needed the shedding of innocent blood to pacify its wrath, nor to make restitution for our sins.

Such interpretations of the Crucifixion are monstrous orthodox blunders, base beliefs, worthless sophistry; outgrowths of the cruel crimes and heartless practices of pagan fanatics, who sacrificed blameless babes to obtain favor with anthropomorphic gods.

The only true God is infinite Spirit, pure and perfect Principle, free from human habits and passions. How then is it possible to insult the attributes of Him that knoweth naught of imperfection, and, who according to Holy Writ, is "of purer eyes than to behold evil"?

No, we do not offend God through trespasses, but we do conspire against ourselves; against conversion, regeneration, transformation, divine recognition, and divine unity.

God needed not the death and resurrection of Jesus to reconcile Him to sinners, but sinners did need reconciliation to God through the enlightening, educating influence of these events.

They needed these remarkable demonstrations to prove Christ's union with the Father, and their own royal birth-right.

They needed to be shown the imperative necessity of conforming to the peerless character of the Christ-model.

They needed to be shown the importance of resorting to mental surgery, the importance of probing self-conceit, of laying open, of recognizing hidden faults, and the paramount importance of destroying and forgetting them.

They needed to be taught the excellence of placing oneself on a spiritual basis, the excellence of being good, and of staying so.

They needed to be shown the futile incubus of ignorantly imploring forgiveness while constantly yielding to temptation.

They needed to be taught the potency of rising above misguided penitence and prostration, and of casting out that delusive spectre — a miserable sinner.

If God cannot behold sin and sinners, why hold the image of a culprit so persistently before the mind in worship, ceremony, ritual, and prayer, thus continuing the nightmare?

“The effectual, fervent prayer of a righteous man avail-
eth much.” But the emotional supplication of a stupid
sinner is impotent and useless.

Yes, the way to Heaven needed to be blazed and its guide-
posts erected, and if we would walk therein we must pay
the full penalty for our transgressions, and willingly, pa-
tiently endure merited punishment, convinced that such en-
durance is an efficacious means of purification.

Without purity there can be no progress. Carnal app-
petites, insidious cravings for sensual gratification, must be
curbed and conquered, or the glorious facts of being can-
not be realized.

“If ye through the spirit do mortify the deeds of the
flesh ye shall live.” Fear not. Forsake sin. Love God;
that your heart may be prepared to receive His grace.

Grace and goodness are spiritual gifts of the Universal
Mind. Jesus said, “There is none good but one, that is
God. He doeth the works,” — the mighty works of implant-
ing His grace and goodness, and of destroying the fleeting
phantoms of human misery. He is the only Creator and
there is no other cause.

Knowledge of these great facts disarms self-righteousness,
self-praise, and humiliates pride.

Hesitate to compliment yourself for personal merit, as

all good you possess is divine reflection, not your own creation. Be modest. Be meek. Be grateful — that your words and works may honor and glorify the Giver of all good gifts.

Jesus also said: “But when the Comforter is come whom I will send to you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*”

That the Spirit of truth (the Holy Ghost or Comforter) has come in Christian Science cannot be disproved.

To learn only the following marvellous fact elucidated and demonstrated in Science, is worth a whole lifetime of sacrifice and search: “Heaven is not a place but a condition, not a locality but a divine state.” Consequently, it is not a location or a structural habitation to be reached in mundane manner, but is a conscious condition of peace and joy, attainable here and now through a rectified and improved state of mind. Thus the necessity of forsaking sin, and of correcting character, is made more apparent and imperative than ever, in order to reach (experience) happiness and heaven.

The whole world should resort to Christian Science for knowledge of salvation, then it would learn the absurdity of waiting for death, or any other material event, to open the gates of Paradise.

Christian Science testifies, clearly explains, the life of our Lord as he predicted, and is the incontrovertible, inspired interpretation of invisible, invincible Truth.

Christian Science plainly reveals the rules of Right, the positive expressions of infinite Wisdom.

Christian Science is Christ’s promised Comforter, the perfect power of Principle, the potency of progress, the atmosphere of God.

Angels wait in Christian Science at tombs of error, winged

with healing and divine grace; accept their sacred ministrations, and “ though your sins be as scarlet they shall be as white as snow.”

Oh, take the gracious gifts they bear,
To banish sin, to end despair,
To raise the invalid to health,
To bless the poor with wondrous wealth.

Then sweet content shall ease thy way,
And night dissolve in Spirit-ray;
Then shall the dreams of sense depart,
And tides of Love o'erflow thy heart.

CHAPTER IV

CHRISTIAN SCIENCE HEALING

ALTHOUGH Christian Science healing is done by Deity, and is therefore performed through "the operation of divine Principle," which destroys sickness as well as sin, still the world resorts to inferior material methods for curing disease, believing God unwilling or unable to cure it; or that He, having created matter, intended matter should be used for healing purposes.

That these are false beliefs is positively proven not only by the voluminous testimony of the Bible but also by the multitude of living witnesses who have been restored to health and happiness in Christian Science.

If God made material medicine for healing, why did not Jesus administer medicine to the sick and suffering, instead of restoring them by spiritual means?

Was it not because he knew the facts? Because he knew Spirit made no matter? Because he knew the origin of the phenomena of sickness was mental, not material? Because he knew the best remedy to correct and heal erring human mentality and its physical infirmities could come only from the divine Mind, not from prevailing practice, not from senseless substance?

Did he not proclaim this great truth to his disciples by stating that his Father did the work, lest they should attribute his curative power wholly to his own personality or to some other cause?

Did he not say to a certain sick man: "Rise, take up

thy bed and walk. Behold, thou art made whole: sin no more, lest a worse thing come unto thee”?

That wrong thinking causes sin is generally admitted. Should it not also be acknowledged that wrong thinking and sin cause disease?

That disease is the manifestation of erring thoughts and deeds upon physical organism is an established fact in Christian Science. And that the Universal Mind successfully operates and cures disease in Science through various pathways of right thinking, is incontrovertible.

The reason why Christian Science books, prayers and practitioners heal the sick and sinning is not because they possess any mysterious, inherent, healing initiative of their own, but because they are thought-mirrors, reflecting the divine presence through correct explanation and expression of Truth.

Although divine power has in some instances healed even the ingrate and the infidel, still *co-operation*, sincere desire, honest perseverance of patients and penitents are requested in order to obtain for them the blessings of health and holiness. Not the co-operation, however, of evil with good, for that is impossible; but the co-operation which involves the *yielding* of evil to good.

“Seek, and ye shall find; knock, and it shall be opened unto you,” is the solicitation of Scripture. Also, “Get understanding”; and Scripture defines understanding, “To depart from evil.” Christian Science defines it as “the line of demarcation between the real and the unreal.”

Therefore, good being real and evil unreal, Health being real and sickness unreal, to “get understanding” one must leave unreality for reality, must “depart from evil” and approach (apprehend) and practise good.

Thus the line of demarcation is reached, and health, harmony and holiness, elements of eternal life, are secured.

Thus celestial transfiguration is begun, and sorrow, sin and sickness are destroyed.

Perhaps you would inquire: If wrong thinking causes sickness, why are worthy people, who think no wrong and do no wrong, afflicted with disease?

The answer is that the great majority do think wrongly, and sickness of the innocent is sometimes caused by the erroneous thoughts of the majority, by those innate, restless, self-destructive impulses of illusion.

But, be it distinctly understood: Extremely few supposed innocent invalids are really innocent of wrong thinking. If they were, they would discard all fears, material remedies and medical treatments, turn to Christian Science for aid, and be like Job, courageous and confident, trusting God, patiently, implicitly, supremely in all their afflictions.

Then they would either be restored to physical health, or pass on peacefully and painlessly over the Godward way of righteousness and life eternal.

Such is the dissolution of human partnership with that dolorous delusion called death. And such is the gentle passing away of faithful Scientists who know that "in the way of righteousness is life; and in the pathway thereof there is no death."

If you object that Christian Science healing seems to offer no assurance of permanently curing all disease and preventing so-called death, your objection is sustained, although it may come from a non-scientific viewpoint that assumes death to be real, or, to be a "grim destroyer" of something real, which is untrue, for everything real is indestructible. Hence the edict of Science, "All (reality) is Spirit and spiritual."

That seeming physical death must some time overtake mortals is admitted, because the material elements com-

posing their bodies are self-destructive, destitute of permanent qualities, devoid of life, devoid of truth, devoid of substance. "Spirit is the only substance." Spirit (Life) is eternal. Human bodies are temporal.

Although Science (the reign of divine Principle) is the most effective healing power and preservative of the body, yet its preservation is not perpetual. And why should we wish it to be so, since "flesh and blood cannot inherit the kingdom," and since the important point to comprehend is that the body has no life to maintain or release, therefore the body dies not, although seeming to die.

Thus we learn that so-called death is but the fading away of lifeless matter, the dematerialization of the deceptive effects of error (illusion), properly termed erroneous death, "no death."

Thus we learn erring impulses never cause beneficial results.

Thus we learn death brings change of mortal conditions, but is powerless to improve them.

Thus we learn death is an experience of no significance or value to progress.

Thus we learn "not death, but the understanding of life, makes man immortal."

To suppose that health is based on and sustained by the body, or by any material substance, is a mistake. Health is a concomitant of life which exists independent of and outside of the body. Health has its foundation in Mind, not in matter. Divine thoughts heal. Practising purity promotes health.

In proportion as these glorious facts are understood and accepted, ignorance yields to truth, alarming fears of sickness and death abate, and pilgrims progress painlessly toward the celestial peaks of health, harmony, life, peace and power.

Having considered the healing, death and destruction of the body, let us now consider the healing, death and departure of human mentality or mortal-mind.

This so-called mind is the body's pilot and motive power; therefore its relationship to the body is very close — so close, indeed, that Science proclaims, "Body and mortal-mind are one."

Bereft of body and matter, mortal-mind could not express itself, explain itself, or exist even in a physical world. And in the spiritual Universe it could have no existence, because in reality there is no mortal-mind (no unreality).

This pseudo-mind is the source of sickness and sin, the dwelling-place of conspirators against health and holiness, the nucleus of night, the habitat of horrors and the domain of demons.

To cast them out and heal through the Christ-power is Christian Science healing. This divine healing power is positive and effectual, but it operates in various paths and its benevolent results vary. It heals animals. It heals both bodily and mental ills. And it occasionally heals the former without healing the latter, and *vice versa*.

But usually its healing of the body is also accompanied by mental healing. Then both sickness and sin are destroyed by one and the same operation.

This dual healing brings in harmony, health and holiness, and protects its recipient from future attacks of fear and pain. Thus mortal-mind begins to yield its control over the body and disappear, replaced by the controlling influence of the divine Mind even before death; replaced in part by God's goodness and grace, by Truth's reflection, by true selfhood: the genuine, perfect man.

We learn in Science that the disappearing process of mortal-mind continues after death until complete transfiguration and freedom from all material encumbrances fully

and finally demonstrate the nothingness of human existence. "For if a man think himself to be something when he is nothing he deceiveth himself." Gal. 6: 2.

Death does not destroy mortal-mind as it does the body, but introduces it to a second experience with another material form.

Probation and progress continue until a *second* death, which is constantly occurring, influenced as to when, where and how by the merit or demerit (state of progress) of each individual. "Blessed and holy is he that hath part in the first resurrection (overcometh false belief in death) on such the second death hath no power." Rev. 20: 6.

Death denies Life, therefore it is error, nothingness, a lie. Anything opposed to Life must be false, for Life is the infinite, eternal All.

Don't believe in death. There is no death. All is Life. The Bible calls death an enemy: "The last enemy that shall be destroyed." Why, then, believe in it, think it an aid to spiritual development; imagine it the threshold or "the vestibule of Spirit"? Spiritual development is already perfected in true selfhood, and the transition from mortality to immortality is possible outside of death's experience. The ascension of our Lord proved this fact. He died, healed and presented his crucified body, then he ascended beyond mortal sight, was transfigured in glorified being, without dying a second death, through abundant vitalizing afflatus of the Father to His "beloved Son."

This he could have done at any time as he did previously on the "holy mount," but it was necessary to die, be buried and resurrected to show the way to heaven, to confirm the efficacy of Christian Science Healing, to prove the falsity of prevailing beliefs about sickness and death, and to establish the marvellous power of sacrifice, of complete abandonment of self in "unfolding man's unity with God."

Although the man Jesus was without spot or blemish, without sin, still he had terrible physical and mental wounds to heal. He was "a man of sorrows and acquainted with grief," was persecuted, despised, rejected, betrayed, crucified; he needed divine healing, he needed the sweet, efficacious sympathy and solace of Divine Love.

The Ascension, however, did not picture the departure of Christ, although it seemed to do so through the disappearance of Jesus. It only partially portrayed a divine process of disillusioning (dematerializing) the finite man Jesus, a divine method of destroying his body, and of completing the healing of his mind by glorious transfiguration in his eternal selfhood, in the "divinely royal man, the celestial glorified Christ whose raiment is 'white and glistening.'"

"Christ never left heaven and earth." Christ is forever present, and can be instantly expressed to perfected spiritual sense.

Wherever God is, and He is everywhere, there also His offspring abide in the atmosphere of Universal love, harmonious and visible to one another, capable of instant expression in spirit-form for even earthly visions.

The Ascension was the precious gift of the most brilliant gem in a Christian's "Crown of Rejoicing"—the exemplification of Christ glorified (for Christ has forever been glorified).

It was the acme of Christian Science Healing. The demonstration of "the allness of Soul, Spirit, and the nothingness of matter." The fulfilment of our Lord's prediction to leave earthly scenes, and the forerunner of the performance of his promise to send the Spirit of truth, the Holy Ghost or divine Comforter.

This promise has been fulfilled by the "second coming" of Truth, as understood and demonstrated in Christian Science.

Perfect God and perfect man are now known to be here and everywhere. Divine Science proves divine presence through the healing power of Truth.

To understand, possess and utilize Truth's power is the sacred duty of all.

Lack of education should hinder no one from finding Truth.

“Understanding is not intellectual; is not the result of scholarly attainments.” It is the realization of reality, “making wise the simple.”

It is the realization of the invincible strength and power of that “mighty Arm” which is able to protect the peaceful penitent; to unmask tenacious, sinful indulgence; to unveil worldly pretense; to expose passion; to stop bad habits; to destroy evil; to support good; to heal the sick.

It is the realization that such is the basis of Christian Science Healing which giveth enlightenment and health “unto the simple.”

It is the realization that worldliness is wrong; that righteousness is right.

It is the realization that purity and perfection must prevail.

CHAPTER V

SACRIFICE

SACRIFICE, as expressed in the New Testament and clearly explained in Christian Science, is not Judaic nor Levitical — not the lifeless, impotent burnt-offering, animal or vegetable, ignorantly used to procure pardon and pacify the wrath of tribal Jehovahs.

Such rites recorded in the Old Testament, supposed to be instituted by Deity, are either religious mistakes or scriptural misrepresentations.

They could never have been established by divine authority. They always were and always will be only futile, fetish practices of paganism. “For it is not possible that the blood of bulls and goats should take away sin.” Heb. 10: 4.

Neither is sacrifice vicarious, for it is also impossible that human blood, shed on Calvary, should do so. “The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in his veins.” S. & H., 25-6.

Miscalled vicarious, material sacrifice is powerless to heal mortal transgression. And there is no vicarious, spiritual sacrifice, for spiritual sacrifice is not vicarious — it is direct, individual and personal.

Sacrifice cannot propitiate sin. One person cannot atone for the sins of another. Each one must sometime, here or hereafter, make his own sacrifice; help solve his own life-problem.

God responds to honest individual effort — takes away all desire for, and pleasure in, sin. Thus He annihilates sin.

If sacrifice is understood and individually practised, it becomes effectual in attracting divine help.

Sacrifice is the vital fluid of progress toward perfection.

Sacrifice is the blood of spiritual atonement ("at-one-ment").

Is it not easy to comprehend that God is perfect; that He has neither knowledge of nor association with evil, therefore that evil and imperfection must be put off in order to approach Him?

Without sacrifice there can be no unity with the Father, for there is no place for imperfection in Perfection.

Consequently, personal sacrifice of all imperfect, sinful, discordant obstacles to spiritual growth is an offering acceptable and pleasing to the Lord; an offering helpful to progress, effective in obtaining divine grace, which protects, purifies and regenerates.

Such sacrifice is an unerring footstep along the highway of harmony and holiness.

Such sacrifice is unavoidable and essential to gain immortality.

Such sacrifice is spiritual and necessary for salvation. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26.

Like wilful sin, material ambition, occupation, wealth and fame are frequently serious obstacles to spiritual progress, are frequently evidences of the absence of sacrifice. When such is the case it becomes imperative to offer sacrifice by giving them up, either in full or in part, at least to the extent required to break the bondage, the infatuation of all-absorbing worldly pursuits and pleasures.

When the rich young man asked: "Good Master, what good thing shall I do that I may have eternal life?" The Master replied: "Why callest thou me good? There is none good but One, that is God. If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Receiving his answer, the young man "went away sorrowful, for he had great possessions."

Thus the Master gave the greatest test of sincerity to his questioner.

Thus the Master directed worthy usage for wealth and proclaimed the power of self-sacrifice to win celestial reward.

Let us not overlook the important fact that this noted interview plainly showed that "eternal life" and "treasure in heaven" were synonymous terms, so understood by the Master.

Were it otherwise, he would not have promised treasure in heaven as a reward for sacrifice when eternal life was sought.

He knew treasure in heaven was a metaphorical expression for eternal life, and so used it.

He knew it figuratively expressed a spiritual condition of consciousness, capable of inheriting and enjoying the boundless bliss of real existence.

Thus the testimony of the Master proved that treasure in heaven is celestial reward for self-sacrifice, and is also life eternal.

On another occasion he declared "the kingdom of God is within you," showing treasure in heaven is indwelling treasure, indwelling life, which is approachable (apprehensible) through sacrifice; and attainable through sacrificial co-operation with the supreme power of Principle.

This inward, abiding, heavenly life, however, is in no

way limited, restricted or confined by so-called material or mental organism.

Christian Science repeats this significant declaration "the Kingdom of God (heaven) is within you," and explains that "heaven is a divine state of Mind, not a locality." Hence when our Master voiced this remarkable utterance he was not speaking of mortals but of immortals. Mortals are mindless myths.

It is not recorded that the Pharisees, to whom he was speaking, understood the profound meaning of those memorable words, but the supposition is they did not understand, for he frequently rebuked them for their dullness, their incredulous hypocrisy and their sins.

Indeed, few of his followers and very few Christians have fully understood. But the coming of the Comforter which interprets all things aright now teaches us; he thus gave to the whole world a glorious glimpse of its duty to sacrifice material encumbrances and put on the perfect man, letting heaven come in, and divine principle, Life eternal, reign.

"Be ye, therefore, perfect even as your father which is in heaven is perfect," is one of the most helpful, sacred and inspiring admonitions of our Lord.

The attainment of perfection involves sacrifice, self-denial on the part of every sinner.

Our Savior showed the way: the way of meekness, of complete self-immolation, crowned with conquest and infinite glory. Hated, despised, betrayed, "brought as a lamb to the slaughter," bravely he bore the overwhelming burden of an ungrateful world's iniquity. But he did not atone for that iniquity, nor propitiate the sins of the guilty; since justice required reparation, required individual payment of penalty for sin, required the penitent, patient "foot-steps of truth," so indispensable to progress and probation.

Had he atoned (paid full penalty) for sin, sin would have been quickly destroyed, taken away; and wrong thinking, and its baneful effect — wrong acting — would have forever ceased. “The wages (*penalty*) of sin is death”; death — destruction *to sin and to sinners*.

Did the Crucifixion compel sin instantly to disappear, never to return? No, it seems still to rove tenaciously about in the dismal darkness of delusion; reckless, pretentious, undisturbed.

To what purpose, then, was the Altar of the Cross erected on Calvary, and its innocent victim cruelly sacrificed?

For the purpose of proving that personified sin is an illusion, an invisible, impossible spectre.

For the purpose of proving the nothingness of evil, the somethingness of good.

For the purpose of proving the nothingness of matter, the allness of Spirit.

For the purpose of proving the unreality of disease and death, the reality of health and life.

For the purpose of showing how to put off imperfection, to put on perfection.

For the purpose of revealing the “rugged way” of sacrifice, and of influencing all to “follow and rejoice.”

For the purpose of teaching that no sacrifice, however great, is too great to secure treasure in heaven.

For the purpose of establishing in human consciousness the knowledge of Truth and Love.

For the purpose of unveiling the unity of God with man.

And for the purpose of demonstrating the great honor and glory of salvation, exaltation, transfiguration.

Did not John the Baptist correctly prophesy the destruction of sin through sacrifice when he saw Jesus and said: “Behold the lamb of God which taketh away the sin of the

world"? And did not John the Divine correctly explain "Christ crucified" when he said: "He is the propitiation for our sins, and not for our sins only but for the sins of the whole world"?

Yes, this prophecy and explanation are both correct when rightly understood, but they must be interpreted and accepted wholly free from any literal, vicarious or altruistic meaning.

The sublime immaculate life, heroic death, and glorious resurrection of our Savior take away sin through setting the best example for us to follow, not through atonement; through teaching us how to live and how to die, how to seek and how to find divine grace which saves.

And his "propitiation (reconciliation) for our sins" is likewise through example, through showing us how to help destroy discord, how to become reconciled to the peaceful, perfect Harmony that heals; how, through sacrifice of self, aided by the tender, curative care of Spirit, to conquer sickness, sin and death.

Don't underestimate, dear reader, the great value of sacrifice. Its benefits are incalculable, divine. Sufficient sacrifice must quench all worldliness or the lesson of Calvary will be lost.

Sacrifice is the harbinger of success here and hereafter. Reconciliation of sinners to God is necessary, but not of God to sinners.

How could God — ceaseless, eternal Harmony — be disturbed by discord, or be insulted by sin, and so be moved to adopt a militant attitude of withholding mercy from rebellious offenders until the sacrifice of His son could conciliate or propitiate His anger, and procure their pardon?

Science silences the clamor of all such confusing misconceptions of the nature of God, and purpose of the Crucifixion.

fixion. "It was Christ's purpose to reconcile man to God, not God to man." (S. & H., 19-1.) And this blissful reconciliation consists in *putting off* discord and sin, and *putting on* harmony and holiness; as discord and Concord, evil and Good, imperfection and Perfection, are irreconcilable.

It was Christ's purpose thus to reconcile men to God, and give unto every mortal equal opportunity to be saved.

Orthodox interpretations of Holy Writ are often misleading and wrong, but all erroneous deductions are set aside by Divine Science, the spirit of Truth, that teaches the Gospel aright.

Although the Bible expresses the sacred Word correctly through the inspired interpretation of Science, still it is a human book as well as divine, since it portrays falsehood and truth, vice and virtue, badness and goodness, vanity and verity, war and peace; useless, unreal mortal events, and useful real immortal events; dead, unintelligent material sacrifices, and living intelligent spiritual sacrifices.

Even the views of patriarchs, prophets and apostles contained therein are sometimes erroneous and frequently obscure; being perverted or clouded by mysterious canonical rites and ceremonies, or by the prevalent materialism of the day.

Hence the necessity for the coming of the Comforter prophesied by the Galilean prophet concerning Whom he predicted: "He shall teach you all things." (Jno. 14:26.)

This we understand to be the Christ-power bestowed upon the Founder of Christian Science by the Father, to rectify error and reveal truth.

This we understand to be the divine Torch of Freedom presented to our Leader by the Father of Lights, to extinguish the darkness of slavery and sin.

This we understand to be the unerring wisdom of Love which giveth eternal life as a reward for sacrifice.

No one since the advent of primitive Christianity has so remarkably exemplified the greatness of sacrifice as our own beloved Leader.

None but the Master knew, as she did, its wonderful power to promote spirituality.

Consecrated, filled with ardent devotion to a holy cause, she drained the cup of grief, self-denial and persecution with unwavering fidelity to the inward Voice.

Ever steadfast and loyal to supreme good, she resisted the distractions of poverty, calumny, envy, wealth, renown.

She implicitly confided every sacrifice, every ambition of her conspicuous career, to the constant care of God, in Whom, harmonious and worthy, they were divinely protected and advanced.

She experienced the marvellous elevating effects of sacrifice, inspiration and victory.

Her exalted life, her immortal words and works, and the unimpeachable testimony of her great multitude of followers throughout the globe, prove the truth of these assertions.

She has stated and demonstrated that "whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing." (S. & H., 55: 23.)

She realized, better than others, the futility of riches and social distinction. She realized that sometimes "triumph harms."

She wrote, "Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends." Then, undaunted by opposition and amazement, she closed the Massachusetts Metaphysical Col-

lege, a large educational state institution, while it was financially prosperous in order, as she explained, "to *sacrifice* all for the advancement of the world in Truth and Love."

Surely such motives, words and acts are exceptional, inspirational, divine.

Surely her noble example teaches us wisdom, and establishes beyond cavil the priceless value of sacrifice.

CHAPTER VI

PATIENCE AND PERSEVERANCE

PATIENCE is a virtue. To substitute patience for vanity and vacillation is admirable.

Patience at all times, in all things, and especially in persecution and tribulation, is commendable.

But patience needs help; needs the assistance of other virtues; needs the influence of strong calm currents of concord.

Patience *per se*, without perseverance, sacrifice and other active aid, cannot efficaciously promote true progress.

To depend upon patience alone is hazardous. Because, unaided, it may slumber, may become mere passive waiting, or perhaps lapse into idleness — a serious hindrance to advancement.

The adage, "Everything comes to him who waits," is inadequate. Like solitary patience, it lacks the essential vitality of perseverance, of assiduous searching for truth, of tenacious endeavor to do right.

St. Paul has written: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12: 1.)

Banish sinful burdens. *Run with patience, not wait with patience*, is the Apostle's demand.

This splendid exhortation obviously recommends sacrifice, patience and perseverance, in order successfully to run the race of real existence; in order to avoid becoming a laggard, and to prevent abandonment of the race.

Selflessness, fortitude and persistent energy of purpose are all forcefully urged in this comprehensive allegorical entreaty.

But viewing this race of reality in the light of Christian Science, we see that it differs from physical tests of speed in which runners are opponents and only one can win the prize. For all who continue in it to the end are victorious, and they all receive reward.

Great benefits are also bestowed even during the contest, aiding all to gain the glorious goal.

Therefore speed, rivalry and opposition are eliminated, except opposition to the weight of sin.

And so rival racers, by running the race of the real, become solicitous for each other's success, become brothers and helpmates along the highway of harmony, where "the race is not to the swift" but to the patient, persevering and pure.

Jesus also, in figurative language, has said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

Here again is a graphic portrayal of the industry, perseverance and fidelity of vision needed to merit the kingdom.

The bad plowman treads the furrowed ground with stumbling step. With nervous hand and stupid look he fitfully steers the burnished blade that rends the rooted turf.

Inapt, languid, of awkward air and lax intent, he wavers in his work which so is poorly done.

Inane, untutored and of instinct low, he longs for dissipations that enslave and harm.

With thoughts turned truant from ennobling toil, he hears the call of a familiar voice, and looking back be-

holds a friend (a Tempter in disguise) who says: "Come, change your arduous task to merriment and ease: Good times await us — Let us go."

And so he gladly goes, and plows no more. But when the harvest comes he gets nothing, except perhaps the pitiful chance to beg for the pittance of a sluggard.

• • • •
The good plowman plods the yielding earth with strenuous stride. With sturdy hand and watchful eye he patiently guides the curving share that curls the stubborn sod.

Filled with faith, zealous and enduring, he perseveres. Free from harmful effects of pernicious habits, strong, alert, of cheerful mien — he walks erect, rejoicing in his work.

His reputation, character and associates above reproach, no faithless friend ventures to entice him.

He does not tarry. He casts aside distractions. He never looks back. He performs his duty well. His progress is slow but sure.

He is complacent, contented, confident, faithful, patient.

He properly plows, and carefully prepares the soil for seed, and so:

When waving grain rich harvests yield,
And wealth and plenty deck the field,
He reaps his just reward.

• • • •
This superb, practical lesson from our Lord is significantly instructive and helpful. It illustrates and inculcates the importance of practicing patience and perseverance.

It reflects the correct method of certain, gradual growth, of constant progress toward attainment of the glorious gifts of supreme Good.

It teaches that hard hearts, like stubborn sod, must be softened and prepared to receive the sacred seed of divine grace, or heritage in the harvest of Soul may be lost.

Shall it be said that our labors, like those of the bad plowman, were fruitless and vain; that, like him, we offered no resistance to temptation, but turned willingly, permanently away from dutiful daily deeds, and from the practice of virtues well adapted to protect us from injury and wreck? I pray not.

When tempest-tossed on life's dark wave we're borne,
Our bark exposed and drifting in the storm,
When timbers creak and toughened cordage strains,
And sable Night with black-browed visage reigns
With ebon sceptre o'er the rayless realm,
Denying Truth a firm grasp on the helm —

When shrouded thus we seem through mystic fate,
O'ercome by Satan in temptation's shape,
Bear this in mind, 'twill strengthen much our hope,
Drive off despair and keep us still afloat.

Remember that the darkest hours for us
May often come to try our simple trust;
That when there seems not e'en a single ray
To light us on our sad and dreary way —
Then patient perseverance on our part
Will break the clouds encompassed round our heart,
And let, oh, radiant, matchless prize to win —
A halo of the Christ-beam burst within.

CHAPTER VII

FAITH, HOPE AND CHARITY

“**FAITH** is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth the ever-present is becoming understood.” (S. & H., 297-20.)

Here we have a correct definition, a clear, concise explanation of Christian faith, indicating its great usefulness as a transitory mental condition, in which vague notions of sophistry begin to disappear through apprehension of sufficient spiritual proof to refute them.

Faith, therefore, is a primal inlet for the power of invincible Truth.

Faith, therefore, is a channel through which grace floweth into consciousness.

Faith, therefore, is a rudiment of Divine Science.

Jesus said to the Samaritan leper: “Arise, go thy way; thy faith hath made thee whole”; meaning thereby that he was pleased to find faith even in a poor repulsive leper, and that this commendable characteristic of confidence in the unseen helped to obtain the healing he bestowed.

Faith, wheresoever found, always attracted our Savior’s attention, and he invariably praised or healed its possessors whenever they confidingly appealed to him.

The Scriptures proclaim that faith justifies, sanctifies and purifies, and that through its help we are saved by grace.

St. Paul wrote that without faith it is impossible to

please God, "for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11: 6.)

"A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent." (Prov. 28: 20.)

Thus are we warned against striving for sudden riches, and encouraged to be faithful.

But to attain these triumphant blessings, it is nevertheless dangerous to rely upon faith alone, since, unassisted, it might blindly depend upon the deceptive advantage of unearned wealth,— upon public profession, church attendance, isolated idle invocations, prolonged, purposeless prayers, imaginary pardons, or other prevalent delusions of faltering finite sense.

St. James says: "Faith, if it hath not works, is dead being *alone*." Hence the necessity of uplifting and keeping it alive, through constant co-operation with other traits and works of true wisdom.

When faith is thus reinforced it gathers strength, becomes a basic, energetic, active, unwavering trust in the powerful potency of infinite good.

Indolence, apathy and false beliefs then fade out, and faith exalted, steadfast and serene, reaches the sublime heights of understanding, reformation, divine fruition.

Never abandon industrious faith in Deity — the substance, life and intelligence of your being. To do so is to sap the very foundation of your service in the fold of the faithful Shepherd, where purity, peace, protection and plenty abound.

Hope, real hope, is right desire, earnest longing for salvation, "hunger and thirst after righteousness."

Hope, as time rolls on, is said to support the world; but does it indeed do so? Do not the vast majority of

mankind either ignorantly or wilfully depend upon hopes and charities that are earthly and impotent?

Hope only in things material is false hope. Charity, expressed solely in giving alms, is not real charity.

We read in the thirteenth chapter of first Corinthians: "Though I bestow all my goods to feed the poor and have not charity it profiteth me nothing." This indicates that charity, to be genuine, should include and impart the glowing fervor of unselfed love. Love that "suffereth long and is kind, seeketh not her own, is not easily provoked, thinketh no evil, endureth all things."

To "love your neighbor as yourself" is the edifying royal rule of charity.

Christian Science enjoins us to "cease to impute to human-beings the trespasses of which they are the victims." This accords with the scriptural edict, "*Judge not.*"

When we comply with these admonitions we begin aright to be charitable in judgment, and it remains for us to be charitable in word and deed, bestowing upon "receptive thought" the gold of gospel, the bread of life, the healing truth, the consolation and fidelity of everpresent Love.

Always cherish consciousness of charity. Honor and obey its sacred influence. For charity is the foundational motive of acceptable *self-sacrifice* which is the proof of progress Spiritward.

Let not the mists of suspicion and doubt obscure the guiding star of faith, hope and charity, which even in earthly experience is indispensable to illumine the road to temporal success. It would be extremely difficult if not almost impossible for anyone to recall a good business undertaking that prospered and succeeded without faith and hope continually present in the mind of its promoter.

Then why expect success in Science and in Truth should require less?

That the use of charity is equally important in all of our affairs is likewise confirmed by the following mandate of Science: "Think it easier for a camel to go through the eye of a needle than for you to benefit yourself by injuring others."

Evidently the best way to avoid injuring others is to use charity towards all, even making personal sacrifices whenever requisite to prevent such injury.

Charitable sacrifices, the acceptable spiritual offerings of living faith, become beautifully less difficult to make as we advance in Christian Science, since therein we learn:

The worthlessness of forsaken finite objects, human life, wealth and fame; and the priceless value through humility and self-abnegation of giving them up for others' gain.

The unreality of all things temporal; the reality of things eternal.

The nothingness of wrong thinking and wrong doing, and of perilous pleasures of material sense; the somethingness of right thinking and right doing, and of harmless delights of spiritual sense.

The malignity, insignificance and self-destructiveness of evil; the omnipotence, Universal unity and omniscience of God, good.

Whence it follows that every good thought, every good deed, every good sacrifice, is known to God, Who recognizes and sustains all good.

Therefore, scientific teaching and healing and every benevolent effort of faith, hope and charity cannot be irretrievably lost. Therefore, "every germ of goodness will at last struggle into freedom and greatness"—the freedom and greatness of the beneficiaries of celestial dominion; the freedom and greatness of the sons and daughters of Deity.

But Deity discerneth not trespasses and sins. Omniscent

Perfection neither includes, creates, perceives nor supports imperfection.

Hence how essential that our imperfect sense should apprehend, hold fast and utilize at least an atom of faith to prepare us for the gracious power of regeneration, which even one iota, one electron of fidelity ever attracts; that we also may finally enter, through mental transformation, into that marvellous dominion, freedom and greatness of spiritual selfhood.

The unsearchable divine methods of transfiguration we know not — they are of “the deep things of God,”— but we should learn that a particle of primitive faith is helpful and almost always indispensable in this beneficent process which annihilates forever delusive evil through introduction of the glorified, immaculate image.

The Scriptures declare: “My spirit (incipient, influential good) shall not always strive with man.” “Now is the accepted time; now is the day of salvation.” Hence let us beware of indifference and procrastination.

Let us take heed lest we remain faithless doubters, without any inlet whatsoever for the healing currents of regenerative grace; lest we remain neglectful, fruitless dupes of barren negation, victims of the overwhelming calamity of ignoring faith, works and every grain of goodness.

Lest, with only suicidal imperfection left, nothing left to be saved or divinely recognized, we should lose salvation, transfiguration, and sink into the very depths of despondency, into everlasting oblivion, into hopeless darkness, stygian, starless night, into dissolution, doom, death.

Lest, weighed in the balance and “found wanting,” we depart forever through this “bottomless pit” of final death, instead of being disillusioned, healed and translated in the vitalizing radiation of Spirit.

Thus elements of self-destruction inherent in error may

end error without spiritual aid. Thus, although both spirit and sin destroy sin, although both immortality and mortality destroy mortals, yet the lone latter method involving second final death and extinction should be shunned as the serpent, whenever Spirit, Life is supposedly absent.

Let it be thoroughly understood, however, that divine life has no covenant with death, and makes no use of it to banish bodies and evil; that death, like sin and sickness, is an enemy which Life destroys; that in Life's active presence, unmasked, stripped of all Satanic power and pretense, death disappears; that whenever full penalty for sin is met through either process herein stated, individual sin forever ceases; that "as a man thinketh in his heart so is he."

Faithful Scientists conquer sin and death through faith in, and knowledge of, everpresent Life; through *knowing* they cannot die, although seeming to die; through understanding they are released from the bondage of dread, misery and disease, and relieved from paying the maximum "wages of sin"—the extreme penalty of full, final dissolution, through effectual operation of the omnipotent perfect Mind.

Wherefore, search Science, cast out fear, banish suspicion, destroy doubt, subdue worldliness. Put on purity, selflessness, constancy. Ceaselessly work with faith, hope and charity, for the infinite blessings of eternal Truth and Life.

CHAPTER VIII

PURITY — PERFECTION — POWER

THE whole Bible from Genesis to Revelation inculcates the necessity of purity. The epistles of St. Paul include the charge, "Keep thyself pure." Christian Science teaches: "The corner-stone of all spiritual building is purity. In proportion to his purity is man perfect."

When we learn that God cannot behold the impure, and that apart from Him they are really deprived of perfection and power, then the urgent need of putting on purity becomes apparent.

Purity is the vesture of sanctity, the garment of goodness, the raiment of righteousness, the royal robe of reality, the resplendent armor of Truth. Hence, Put on Purity.

Panoplied with purity, fatal shafts of sensualism cannot pierce you.

Shielded with purity, subtle venomous vipers of sin cannot poison you.

Sheathed with purity, wanton arrows of licentiousness cannot wound you.

Guarded with purity, guilt cannot gnaw you.

Defended with purity, disease and death cannot harm you.

Fortified with purity, fear cannot frighten you.

Protected with purity, temptation cannot deceive you.

Surrounded with purity, perfect Power will surely heal you.

Therefore, "Keep thyself pure." Acknowledge the perfection of Infinitude. Partake of the power supreme.

If men and women, through studying the statutes of Science and practising its precepts, would honestly test these assertions, they would happily prove them, and find that purity, perfection and power are always present and available in Christian Science, and that impurity, passion and carnal appetites are always absent, being mere puppets of self-delusion, abominations, mortal mental myths, restless rovers to and fro in a wilderness of wickedness and woe.

In the twelfth chapter of St. Matthew we read that our Savior said: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also to this wicked generation."

Here we have impurity metaphorically described in the Satanic personification of unclean spirits or devils, and evil-man or evil-mind illustrated as having fallen into sin the second time, making the last state of such man worse than the first.

In the sixth chapter of Hebrews we may read of still more grievous falling into sin and of its incurable results as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

This is elsewhere scripturally described as the unforgiv-

able sin of blasphemy against the Holy Ghost, or “sin unto death”—final, fatal sin.

From these citations it follows there are various degrees of development from which even the apparently good may “fall away.” But let it be joyfully noted, as stated in First John that “Whosoever is born of God *cannot sin*,” for the “wicked one toucheth him not.”

Here, indeed, is the invincible, divine stage of progress, wherein sin becomes inconceivable and to commit sin utterly impossible.

And so we learn that if our Master’s unfortunate man had only obtained sufficient purity through regeneration after the first supposed unclean spirit left him, he could not then have recognized the eight devils coming back. If you don’t recognize devils there is none in existence for you. Comprehension of devils is destroyed by the healing power of Perfection.

We must allow Perfection to possess us. Perfection dissipates imperfection. Perfection heals. To approach God is to forsake Godlessness. “To the pure, all things are pure.”

Impurities, devils, are vagaries of belief, spectres of mortal sense, and it is only this sense that sins and dies.

Seeming states of progress from which mankind may fall into evil were never affected nor protected by power of Purity in newness of birth.

Power of Purity, Perfection, is also marvellously manifested in healing the sick. Since the coming of the Comforter thousands of successful practitioners have experienced the wonderful impress of instant Science healing, and so they know in their “heart of hearts” that the Christ-power still cures, that encircled by the Mighty Arm they possess perfect, permanent freedom, that over them, henceforth and forever, sin, sickness and death are powerless.

This high degree of advancement, free for all, is the indissoluble link of regeneration, the glorious realization of oneness with the Father, the safe summit of purity and power, the eternal spiritual seal of confirmation in truth and grace.

Spotless Spirit cannot behold devils that seem to pursue mortals, but nevertheless Spirit casts them into oblivion through the process of bringing in celestial light, the process of mental illumination and enlightenment. Verily, omnipotent Mind and Mind's reflections are "all in All," of united, intelligent reality abiding in the atmosphere of Perfection throughout every purified consciousness.

Purity, perfection, power are gifts of the Universal Mind, and when we know this, self-righteousness is doomed and vanity rebuked. God alone is the source of everything, the only Creator, and there is no other cause. "He doeth the works," the wondrous works of imparting purity, and of destroying fleeting phantoms of human misery.

To profit by Christ's pure example and see the perfect Light is to forsake vanity, and follow his footprints into the Garden of Thummim, the Shekinah of sacred Science where sorrows end, and joys endure.

Sincere Science seeking purifies thought; and Science substantially proclaims there is more power in one scientific pure thought and deed than in all the blood that ever coursed through human veins.

Pure thoughts derive power from Deity and co-operate with divine knowledge. Hence purity is power.

It is commonly conceded that worldly "knowledge is power" but, oh, how feeble is human comprehension which makes this concession and yet so frequently fails to hold the helpful fact that purity is also power.

Pure thoughts are of God. Pure thoughts heal. Pure thoughts protect. Blessed are they that keep them.

“Blessed are the pure in heart for they shall see God.”

Acknowledging the perfection of Deity and striving to be pure, bring vigorous spiritual power ready for immediate use.

To confirm and illustrate: Several years ago, in the Third Science Church of Los Angeles, I listened with pleasure and attention to the earnest testimony of a grateful young lady. She said: “One evening last week at a later hour than usual I was hurrying home unattended. The night was dark and threatening, and I seemed to have forebodings that somebody might harm me or seize my watch and pocketbook; then I thought, these are morbid musings, anxious fears, forbidden and wrong to entertain. Am I not a Christian Scientist? Our God is here. Our God is perfect; so am I, for I am His pure and perfect child and He defends His children. At that very moment a big rough-looking man stepped out from behind a bush and before I could pass, grasped my arm, pointed a revolver at me, hesitated, raised it above his head as if to strike; stooped over, peered in my face; relaxed his grip and ejaculated, ‘No, miss, I can’t hurt you and I don’t know why. It’s strange; keep your things.’ Then he quickly ran away, before I could utter a word.

“Thereafter I soon safely reached home, and during the threatened assault was not even agitated or frightened, which is just as remarkable as being rescued.

“I am very, very grateful for this wonderful power that protected me.”

• • •
About seven years ago in the oil field desert of California, in the region of Midland, not far from Bakersfield, I was manager of a large supply company.

We owned and operated warehouses, general stores, markets, boarding houses, ice plants, stables, etc.

Among several horses set aside for my personal use was a fine high-spirited team of black thoroughbred colts that had smashed several rigs, and had earned the cognomen of runaways. One of them was declared to be an incorrigible bolter, and the veterinarian claimed the other was hopelessly lame, through chronic atrophy of the shoulder caused by a violent sprain.

When I took charge, the company's inspector showed me these fractious animals, and informed me he was authorized to buy another pair to take their place, and would make the purchase within a few days.

But I was so favorably impressed by their intelligent appearance that I felt loath to give them up, concluding I would like to handle and treat them myself, and try what kindness and Christian Science could do.

So I persuaded him to wait until he heard from me further about the matter. He said, "Very well, I will, but let me seriously warn you it's a fearful risk to drive them; recently with two of us pulling on the reins, it was all we could do to save ourselves and get back without an accident. They gripped the bits between their teeth and rushed us along at furious speed for several miles, and the lame one ran as strongly as its mate, but limped very badly after the desperate drive."

By discarding compress and liniments and substituting Science methods this lame horse soon began to improve. Lameness disappeared; the supposed incurable malady, which had resisted medication many months, yielded, and in three weeks was completely cured.

Changing to curb-bits I had little trouble in driving, and shortly the restive impulse to run away subsided and curbs were abandoned.

Late one evening our chief stable-man called and reported that the other colt was dangerously sick; could not

eat, was lying stretched out in the corral apparently dying. He said the Santa Fé Oil Company's veterinarian told him unless the suffering beast got a powerful potion at once it would surely die, and he wanted my order for the dose.

I responded, "James, I certainly will not permit the use of any medicine because I have a better remedy."

Then we both hastened to the corral where I found the afflicted animal, prostrate, in great distress, unable to rise, and promptly administered a Science treatment that enabled us next morning to see it perfectly restored, eating rations as complacently as any horse in the barn.

Thus these diseased, unruly, three-year-olds became docile, obedient, sound, splendid roadsters.

On a subsequent afternoon, my office telephone transmitted the following conversation:

"Philip is sick, please send a chef to Camp No. 16 to take his place."

"Who is this talking?"

"I'm one of the waiters. He's too sick to get supper for the men."

"Tell Philip to come to the telephone."

"He can't. He's lying down. He says he's too sick to stand up."

"How long has he been sick?"

"Oh, he's been ailing almost a month. Medicine don't do him any good."

"Is the doctor treating him?"

"No, he's taking medicine of his own."

"Does he want a doctor?"

"No, he says you must send the team out and take him to the hospital."

"It is too late to find a chef in time for supper; you will have to provide some way for the men tonight."

“I don’t know how to cook. I’m a waiter.”

“Yes, I understand, but you must do your best to furnish a good meal from food on hand. Ask Philip about it while I hold the telephone.”

“He says I can put hot coffee and a cold lunch on the table.”

“Very well, you do that. Tell Philip I will drive over myself this evening and see him.

• • • •
“Mr. Flores!”

“Yes, sir.”

“Have James hitch up the colts and bring them around at once.”

“All right, sir. What direction are you going?”

“To Camp No. 16. The chef there is sick.”

“That’s on the way past May’s gusher and Bolton’s bungalow. They ordered some things for prompt delivery a few minutes ago; if you could take them along it would save us an extra trip.”

“Very well, I will take them. Put them in the back of the buggy.”

“Yesterday a man from Maricopa applied for a place as chef. I entered his name and address on the blotter.”

“Thanks for the information, but let us hope we may not need him.”

• • • •
In a very short time I was rapidly driving over the smooth oiled roads of this great petroleum desert. Only famished, feeble vegetation sparsely covers its barren waste, except in occasional hamlet or villa where irrigation, horticulture and the vitalizing power of Principle adorn the arid plain with verdure, tree and flowers, faintly reflecting the supernal sweetness and beauty of exotic, spiritual, floral perfection.

Hundreds of huge derricks, strongly braced and tied, set on sills of heavy timber; immense steel tanks, open reservoirs, stationary engines, boilers, and all of the complex machinery and equipment of numerous oil-rigs, mark the broad expanse.

Even mountainous hills that skirt the western border of this flat, blighted tract are overtopped with wells.

Over nine-tenths of all these plants and paraphernalia are abandoned through failure of fortune-seekers to strike oil, or lack of funds to continue drilling operations.

And so, many tall forsaken derricks towering eighty feet in the air dot this curious domain — useless, silent witnesses of the courage of capital — decaying evidences of failure, destitution and disappointment in the midst of plenty.

In this dry area climatic conditions are mild and pleasant, void of frost and snow, free from miasma, remarkably healthful every day in the year. Here workmen get good wages, comfortable homes and excellent food.

As I rode swiftly along, continuous sounds of drill and hammer, the hiss of escaping steam, and the hum of planing-mill, mingled with the clatter of horses' hoofs, the rumble of wagons, the din of ponderous auto-trucks, the chug of automobiles, and the clangor of locomotives.

Little wonder, introduced into such a bedlam of native noises, that inexperienced colts became runaways.

Close by I beheld my first stopping place at the great gusher of May's Oil Company, where dense clouds of spray, from a powerful spurting column of petroleum, blackened the sandy soil for acres around; where torrents of the precious fluid — thousands upon thousands of barrels — overflowed reservoirs, rushed madly into gullies, and spread out unconfined, irretrievably swallowed up by absorbent earth.

Evidently this corporation did not expect to strike this

prodigious geyser, and was consequently caught with insufficient storage capacity for such a tremendous outburst.

Stopping at the company's boarding house and fulfilling their order, I continued on my way. One hour's further ride brought me to Bolton Villa, where I noticed several big beams belonging to a near-by oil-rig blocked the cottage entrance. So I let the horses stand unhitched, while I walked over these obstructions to the side-porch and delivered the remaining goods.

As I handed them to Mrs. Bolton and was about to retrace my steps, the oil-rigs' exhaust safety-valve, on top of an unroofed, high-pressure steam boiler, startled us with its deafening roar.

Like a flash, these thoughts passed through my mind: There are no accidents in Science, the law of Soul is available, positive, protective, perfect power: As in heaven so on earth God can prevent accidents. Instantly the nearest horse dropped prostrate to the earth as if stricken and held there by some irresistible, invisible force, and the other stood still as a statue, as if stunned with fright, gazing in bewilderment at its fallen mate.

This enabled me to hurry back, leap into the buggy and seize the reins. Whereupon the recumbent colt sprang up as lightly as a fawn and I drove away unharmed, filled with profound gratitude for this impressive, convincing demonstration which through unerring operation of the Science of Spirit saved me in my extremity from serious misfortune.

Thence at nightfall I drew up at Camp No. 16. Rapping for admission, the door swung open and Philip looked out.

"What is the matter, Philip? Your waiter 'phoned me that you were too sick to cook, or even stand up."

"Yes, sir, I am. I suppose I should stay in bed, but I heard you coming and roused myself to let you in. I've

got a high fever, pains and aches all over. Had to give up to-day. I must go to the hospital at once, or else be carried there on a cot. Our neighbors, Mrs. Smith and her daughter, are both good cooks: one of them might get breakfast for us to-morrow if you can't send a chef out in time."

"I will stop at Mrs. Smith's on my way back, and if you do not hear from me, you can rest assured I have arranged with her for breakfast. How many men are we boarding here now?"

"About forty."

"Medicine doesn't seem to help you any?"

"No, sir."

"Then why go to the hospital where you will be given more medicine?"

"What else can I do?"

"Did you ever hear of Christian Science?"

"Yes, sir."

"Why not try Christian Science instead of more medicine?"

"How can I? I don't know anything about it, and I don't believe in it either."

"Do you consider it right to say you disbelieve in a thing you know nothing about?"

"Well, may be not, sir. I suppose it isn't just exactly fair; perhaps I ought to find out something about it first. Do you believe in it?"

"Yes, Philip, I not only believe, I absolutely know through my own observation and experience that Christian Science is the great power of healing Truth which overcomes sickness, suffering and sorrow. It is easy to perceive and prove this. Possibly the most prevalent obstacle to its apprehension is the indifference of thoughtless people, who turn away without trying to learn what it is, or to demonstrate what it does. Do you believe in God?"

“Yes, sir, I always have believed in a Creator.”

“I am greatly pleased to hear that, because such belief is a necessary step towards Christian Science. Believing in the Creator, you of course believe He is the source of all good, the cause and support of His own creations, the Maker and user of the power that creates and sustains, the Maker and user of the operative law of life. Now this operative law of Life, Philip, is Christian Science. Therefore Christian Science and divine power are identical. Our Savior, who was the greatest of all Christian Scientists, said, ‘To know God is life,’ therefore Christian Science is also correct knowledge of God which lets in life (power). That is why Christian Science cures. It is God’s benign, mental method of bestowing more abundant life, health; the Great Physician’s gracious mode of healing sickness and sin. Hence, we ought to realize that life and health are God-made, that both come from God, not through matter or medicine, but through Christian Science. Christian Science shows that sickness is no part of Life, that sickness does not come from God, and that consequently it should be ignored and condemned. Fear and wrong thinking cause sickness and impede recovery. So when you go to bed to-night throw away your medicine, fear not, forget you are sick, and securely fasten thought upon the purity, perfection and power of God. Will you do this, Philip?”

“Yes, sir, I’ll try; but when you’re burning up with fever it’s pretty hard to forget about it.”

“Oh, no, Philip; ‘perseverance wins the crown.’ If you will only persist in thinking more about God and less about sickness, you will surely find out you can easily forget it. Erroneous harmful thoughts should be suppressed, and thinking about sickness is one of them. God is everywhere. God helps those who sincerely confide in Him. Unfortunately we do not remember God enough nor rely sufficiently

upon His powerful aid. Christian Science insists we must correct these grievous faults, and earnestly directs us to refer all of our problems to Him for solution, even business problems. This is what you ought to do, Philip. So refer your illness to God, in the manner I have briefly described — condemning it in the glorious conviction that He alone is your Healer, your safe defense; totally forgetting it in the reviving realization that He is your very life. When we learn that real life, partially obtainable here and now, is wholly independent of matter, human bodies, and erring thoughts, we begin to attract divine favor, approach harmony and health, move Spiritward whence life is forever spiritual, complete, perfect. Referring illness to God does not mean you should attempt to explain and inform Him of symptoms as doctors usually request — that would be *thinking* about sickness, not forgetting it. Sickness is a false supposition. Disease is erroneous thought manifested on the body, the baneful effect of imperfect thinking and acting needing a Mind-cure; and God, the Universal perfect Mind, destroys disease, mental and physical, root and branch, while ignorant of its presence; because, being pure and perfect, He cannot recognize any imperfect thing. Perfect Mind can neither hear, see, nor feel imperfection. Perfection cannot comprehend, mingle with, nor animate imperfection. We are Scripturally enjoined to do likewise and be perfect, but how can we be perfect or even improve unless we make reasonable sacrifices — forsake imperfect thoughts and deeds, and honestly seek divine aid? Therefore I repeat: Do right, forget you are sick, implicitly trust the one pure and perfect Power for relief. Do this, Philip, and divine companionship will bless and protect you. Do this, and Christian Science will cure you. Good night, Philip. Report to me in the morning how you feel. I will help you all I can."

“Good night, sir, I am very glad indeed you came out to see me.”

“Mr. Flores!”

“Yes, sir.”

“Have you heard from Camp No. 16?”

“Yes, sir, I placed a message on your desk a few minutes ago. Philip telephoned he got up this morning after a good night's sleep, surprised to find himself free from fever and feeling fine. He said Mrs. Smith did not prepare breakfast; he cooked it himself. To tell you not to send out another chef; he was all right now.”

Thus through submission to Spirit and relinquishment of material erroneous impulses, were Science, Truth and Love — health and more abundant Life — manifested unto Philip.

While dwelling in the great desert of Arizona, across the restless river Colorado, in the mountainous mining camp of Oatman, County of Mohave, thirty miles from nearest railroad, and engaged in mining free-milling gold of that wonderful wilderness. I received a letter from a confirmed invalid who had read “Science and Health” and resisted its teachings, stating she was dangerously sick, and that her consulting physicians advised removal to a better climate as soon as she was able to stand the journey.

Promptly answering, I indited these words:

“As sunshine melts the morning mist so will God dissolve your disease if your thoughts, words and actions conform to the precepts of Christian Science, whose eternal statutes are forever effective, harmonious, and coexistent with God, Spirit, Life, the destroyer of disease.

“Disease, like mists of the morning, possesses neither power nor reality. Vapors of sickness vanish in the healing rays of Spirit.

"This is the right way to realize ever-present, divine Principle as the powerful, perfect Healer, the sunlight of destruction to disease, and the only way to be permanently cured.

"Little does it matter where your dwelling place is, if common comforts surround you, and you abide in Truth and Love in Christian Science, safe from the slavery of wrong thinking and acting, sin, sickness and death."

Soon after writing this missive I went to Los Angeles, where I found several doctors using hypodermic injections to relieve my correspondent from serious sinking spells of bronchial asthma. These extreme and other medical treatments, together with tenacity of seemingly incurable disease, rapidly reduced her strength and she grew constantly worse and very feeble.

I was present when the physician administered two hypodermic injections and other material remedies, taking two hours' time to obtain only temporary relief. A few days later, at two o'clock in the morning, another alarming attack came on. Feeling failing strength might prevent recovery from after-effects of more hypodermics, refusing to call her available doctor, she sent for me and consented to try Christian Science. But as I hurriedly sought and failed to find a practitioner so late at night, and her condition was extremely critical, I decided in emergency to give a silent Science treatment myself.

Closing my eyes, mentally I repeated the Lord's Prayer with its spiritual interpretation, followed by Statement of Being, as given in our Text Book. Then confidently, patiently waiting at her side. . . . Lo, within twenty minutes she breathed easily, smiled and said: "*My asthma has melted away like dew.*" Within two days she walked about the city, enjoying good health; fully, positively, permanently released from her distressing malady, even after fifteen

years of chronic complaint, culminating in violent attacks doctors failed to cure.

At exactly the time this demonstration occurred, a most unusual thing happened. We overheard the doctor my patient had dismissed, advising a Roman Catholic lady, sick in her apartment directly opposite. He was suddenly summoned so near by we both instantly recognized his voice.

This lady was carried to a Roman Catholic hospital, where she passed away that same morning.

Although I knew this neighboring guest was not called from our midst by divine Providence, because I had learned the great fact that "divine Life has no partnership with death," still, having been a Roman Catholic myself before coming into Science, I was deeply impressed by the remarkable coincidence which seemed to unite with my own proof of healing, confirming that familiar, fitting, forceful declaration: "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, making wise the simple."

Thereafter it came to pass, while auditor for a popular summer hotel at Richford Springs, Otsego County, New York, said hotel's physician and myself were provided with a private table for two, in a fine old colonial dining-room.

So we met mostly at meals, exchanged views, opinions, experiences, became quite well acquainted — very good friends.

When I expressed confidence in Christian Science healing, this genial gentleman politely said:

"I keep an open mind, therefore I am willing to revise my convictions on that or any other subject whenever sufficient evidence warrants. Still having seen no serious sickness healed by Christian Science, naturally, as well as professionally, I doubt all claims in that direction, and do

not believe your so-called Science has either capacity or ability to cure."

"Well, Doctor, . . . I appreciate and approve your candor, your open-minded admission and unprejudiced attitude. Some day you may meet the missing needful evidence—the true testimony concerning such cures prevalent nearly everywhere.

"I know a prominent physician, or rather ex-physician, in New York city, who abandoned his profession and became a Christian Science reader and practitioner, when the overwhelming influence of seeing Science heal, convinced and converted him.

"Almost all Christian Scientists were at first incredulous. But nonbelievers, people who reasonably retain an open mind like yourself, who do not ridicule Science nor stubbornly try to stay incredulous, are apt to be agreeably surprised before finishing their careers; even astonished by its impressive healing."

Shortly after this table talk, sitting down to breakfast one morning, he remarked:

"I have just added a serious, probably incurable, case to my list of patients. A lady who has been sick several months and vainly tried most physicians here, sent for *me*.

"I have carefully considered her symptoms and diagnosed her disease. And having had similar hospital experience I am perfectly satisfied from previous practice, also from ophthalmoscopic test it is exceedingly plain—indeed, so distinctly clear I cannot comprehend how the fact was overlooked—she is certainly suffering from cerebral carcinoma."

"Excuse me, Doctor. Please use more simple language. What is ophthalmoscopic test? What is cerebral carcinoma?"

"Oh, the ophthalmoscope is an instrument to test in-

terior eye affections. Cerebral carcinoma is cancer, cancerous or malignant tumors on the brain. There may be one malignant growth or several.

“If her disease does not yield to treatment, or the severe symptoms relax within two weeks, I shall advise a surgical operation as the last resort — a desperate extremity, too, for only one in a hundred is successful.”

Two weeks later he said: “I have given up that cancer case I told you about. Of course you have noticed, discussing their infirmities, I never mention my patients’ names. That would be an unprofessional, unpardonable breach of confidence.

“I advised her husband to get a good surgeon, and explained how exceedingly rare recovery is.

“I understand one member of this household is a Christian Scientist. Perhaps my advice will be rejected and your Science remedy adopted.”

Soon thereafter a Christian Science friend came to me, urging that I visit and help the healing of a very sick lady, whom our hotel physician had given up; explaining, as there were no local practitioners, her family had applied for absent Science treatments, and knowing I was a Scientist would be gratified if I would call and co-operate with anxious friends, and earnest spiritual endeavor to secure a cure.

Thenceforth I made prayerful visits on this seemingly hopeless invalid, and was soon satisfied, was soon strongly impressed with positive feeling, she was going to get well. Slowly, yet steadily she improved, till finally fully restored to health.

The following summer, during tourist season, we held Sunday thanksgiving services at her residence. Her daughter, a neighbor and myself were readers.

Recently I received a letter from this loyal lady, from

this healed, devoted adherent of Truth, stating our services were still sustained with increasing attendance and interest, and were now continuous throughout the winter, with Sunday school for children added.

Elsewhere I learn this happy home is often filled to overflowing with worshippers, and is frequently alluded to as the Christian Science Church of that beautiful village.

Consequently, I am grateful beyond expression to our God, to our Savior, and to our Leader, for the truth, revealed to me in Christian Science, proved in my personal experience.

Surely these events, which happened precisely as I have narrated them, undoubtedly demonstrate the advantage of denying false beliefs, the importance of striving to be pure, of acknowledging the perfection of Deity, of sincerely seeking the potency of Christian Science, of faithfully relying upon the curative and protective power of everpresent Universal Mind.

Surely these events establish the all-penetrating power of Principle.

Surely these events prove that ever-present, limitless Mind masters time and space.

While these significant operations were being performed, other similar occurrences were enacted within the royal realm of divine consciousness, trillions of miles away.

Divine demonstrations are operations of unconfined, infinite power.

Spiritual demonstrations annihilate distance. A million miles is with the Lord as a single step, "A thousand years is with the Lord as one day." He encompassteth the vastness of eternity.

What a mistake for mortals to think of God as far away, or of heaven as a limited locality like material earth!

God, Heaven and perfect Selfhood are indeed everywhere, instantaneously evolved in Spirit-form, arrayed in purity and light in celestial places, whenever and wherever divinely decreed.

There is neither fixed location nor deceptive distance to God, or to God's creations. Through realization of these beautiful facts we are greatly benefited, because thereby we are deeply impressed, more constantly conscious of the *real Presence* which helps us cast off the enervating errors of mortal, material mentality; because thereby we learn life — learn to live in God; because thereby we learn that only through close association with goodness are we led to love God.

To believe matter causative of health and life is only a futile attempt to endow inert, impotent substance with power it cannot possess; likewise, to believe soil productive of plant or flower is only a vain effort to put creative energy into inanimate dust.

Mind makes and produces all.

Supposed, temporal, material good has its perfect individuality in eternal, spiritual good.

Natural flowers have their essential superior selfhood in beautiful, spiritual, fadeless flowers.

God makes, produces and governs all, not through matter, not through "monads, molecules, or monkeys," not through seed or soil, but through moral might, through rule of right, through power of Principle, through Christian Science.

Only an inkling of truth enters the earthly experience of most mortals, and much depends upon its constant cultivation.

Beware lest you depart forever from rejected truth and sink into oblivion.

To find truth, the line between matter and spirit must be sharply drawn, and perishable substance completely ig-

nored. " My kingdom is not of this world," saith the Lord.

Why resist His glorious kingdom?

Why ignore the grandeur of God?

Why refuse the benefits and beauties of purity, perfection, power?

Why submit to the slavery of worldliness?

Why stay stupid, when stupidity introduces sickness, sensuality, sin and death?

Why remain indifferent dupes of ignorance when we have power to be wise, power to understand, select and love the right, which other terrestrial creatures do not possess?

Earth's birds and animals have no ability to comprehend and choose truth. Flock and herd evince no alarm at death's approach; this shows they lack even human apprehension, and happily human fear, and that, while they are doubtless free from sin, they nevertheless are unfitted for great mental advancement and dominion.

All real animals, however, are gentle, obedient and harmless; witness these words of the prophet: " The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child (useful innocence) shall lead them." (Isa. 11: 6.)

Who can prove that such peaceful animals do not actually exist in the perpetual kingdom of harmony?

Animals are provided with instinct, but we are provided with intelligence and honorable ambition; we are capable of immediate mental and moral advancement or retrogression; we are recipients of divine power, which enables us to forsake fear, ignorance, trespasses, hatred, poverty, anger, disaster, disease, death, and be good. Seeming capability to do otherwise and commit sin is not divinely bestowed.

If we use God's available gracious help and sufficiently

progress, we shall live, be saved, be transformed, be mentally transfigured. If we wilfully reject it and retrogress to the end, we shall die — depart forever into nothingness through self-destruction.

Christian Science declares, "God always has met and always will meet every human need," but nowhere does Science say that God will save every sinner. Incorrigible sinners are excluded from salvation. Wilful sinners, who defiantly remain obdurate until lost, are irretrievably lost, and cannot be saved.

The word "meet" means supply, satisfy, reward; and also implies voluntary movement on the part of sinners in the right direction. The word "need" means right-desire. Nobody ever needs anything bad or harmful. So when miserable sinners turn of their own accord and overcome some of the intervening obstacles between misery and joy, sickness and health, error and truth, through righteous-hope and loyal action, thereby starting in the right direction, God always meets their every need, rewards their every right-desire.

Spirit is supreme; still, either here or hereafter, opportunity for reform must be accepted and improved. Spirit has power over matter and over the stubborn resistance of depraved criminals, without recognizing the presence of either; but no mortal man knoweth the extent of the exercise thereof; no man knoweth the unsearchable secrets of salvation, regeneration, transfiguration. "The Lord searcheth the hearts." The Lord healeth. The Lord is kind; peaceful, patient, perfect.

"I have no pleasure in him that dieth," saith the Lord God: wherefore turn yourselves and live ye." (Eze. 18: 32.)

This utterance of the prophet is literally true; but Science shows it to be incomplete, because open to the in-

ference that God beholds and deplores the death of sinners. Such a deduction would dethrone holiness, harmony and heaven, and impugn the perfection of Principle. Hence the coming of the Comforter, which interprets Scripture correctly, revealing the distinctive attributes of Perfection.

“Be not conformed to this world, but be ye transformed by the renewing of your mind.” (Rom. 12: 2.)

“For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Hab. 2: 14.)

The whole world, and every mortal creature therefrom and therein, will finally be transformed by Truth “on pinions of Light” and end in dissolution.

There are two kinds of dissolution to meager, mortal conception: the dissolution involved in spiritual transformation, the unfolding of life; and the dissolution involved in material suicide, the dissolution of death. Happily the nearer we approach the former perfect state, the more distant seems the latter, until at last it disappears with finite, sinning sense and sight, melts as the mist, replaced by marvellous vision, vigorous vitality, purity and power.

Spiritual transformation involves recognition, protection, accretion, dissolution, development.

Everything temporal, unreal and delusive will at last disappear, but God’s gold of character bestowed upon humanity cannot perish. Divine impressions and traits resident in human beauty and goodness can never be lost to God; they are forever preserved, and through His glorious process of transfiguration they supersede fading elements of error, protect individual identity, and establish celestial recognition.

Thus all of God’s anointed are divinely evolved, and enabled to recognize each other in heavenly places. Spiritual recognition is Universal. Spiritual failure to recognize

your neighbor is an utter impossibility, since the reign of Perfection in Paradise banishes uncertainty, ignorance and doubt: There are no strangers in Heaven; all of Christ's faithful followers, children of the one supreme Spirit, dwell there in harmonious, affectionate companionship endowed with instant recognition, dominion and increased understanding.

“Put on the new man, which is renewed in knowledge after the image of Him that created him.” (Col. 3: 10.)

Here is a precise Scriptural command to put on perfect selfhood and be “renewed in knowledge.”

In God's Kingdom the relationship of His perfect children to Himself, although of different degree, is so close that they are all constantly renewed by His wonderful wisdom, lovingkindness and supreme power.

Thus inseparably united with the one sustaining Mind they are of one accord, and cannot fail to *know* and love one another.

This glorious consummation, this blissful state of individual identity, harmony and divine unity, this El Dorado of human hope, this habitation of holiness and perfection, this Paradise of mental transmutation without which there could be no penitent permanent progression — is reached by purity of purpose, purity of action, and by means of the radiation of the Christ-power which sends forth intelligent, vital accretion, genuine substance, through true reflection — your real imperishable self, “the new man.”

This new man seemingly new to mortals, but old, forever finished, complete and good to God, has been grossly misinterpreted, sadly misunderstood. Christian Science lifts the veil of misconception, disperses the gloom of error, sets the seal of eternity upon his forehead, and reveals him as everywhere individual and available, reflecting enlightenment, purity, perfection, power; beautifully robed in spirit.

form to spiritual sense, "never born and never dying, co-existent with his Creator,"— the omnipotent, omnipresent infinite Mind.

Wherefore to put on the new man is to possess his priceless gifts and peerless character, and be renewed in Life, Truth and Love.

Mind is indeed the only Creator. Mind is unlimited. Hence evolution and salvation are from without, not from within.

Neither dust, seed nor egg ever evolve or create anything, although seeming to do so. Creation is in fact only divine expression of pre-existing eternal identities. God and His creations fill all space, not in the way of false belief with material substance, but in the manner of moral Might with divine intelligence, with ability instantly to appear anywhere, power to pervade everywhere, and force to fathom the deepest depths of the Universe.

Material sense and material substance are fictitious power and fleeting illusion — nonentities to be forever abandoned and destroyed.

Physical beauty is temporal. Spiritual beauty is eternal. Still, beautiful worldly objects should faintly reflect the glorious forms of Spirit, and it is creditable and scientific to recognize some goodness and beauty in everything temporal, that we may behold with pleasure and profit through fading "sign and symbol" a glimpse of permanent perfection.

"Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression form outline and color. It is Love which paints the petal with myriad hues, glances in the warm sunshine, arches the cloud with the bow of beauty, blazons the night with starry

gems, and covers the earth with loveliness." ("S. & H.," 247: 19.)

"Mind maintains all identities from a blade of grass to a star," but be not deceived, since the true identity of every object is spiritual and eternal, not material and temporal. Matter is mere mist of nothingness. Spiritual plants and spiritual stars are actual, enduring, brilliant, beautiful, and, while seemingly invisible, they are sometimes seen in radiant effulgence by exalted earthly vision.

Spiritual stars, nebulae and spheres have beamed resplendent across the disc of human consciousness, regardless of whether human eyes were open or closed, and have been clearly viewed under both circumstances.

This shows that real sight is independent of the retina. It also shows that when spiritual vision is reached through illumined mentality, mortals sometimes behold these gleaming angelic visitants.

Science of Mind avers: Life, Truth and Love are realities that "dawn in faith and *glow full orbed* in spiritual understanding." This is more than metaphor. It is a veritable declaration of the apprehension and appearance on earth of Life's radiant orb, a celestial visitation possible to mortals.

Verily even I, spellbound, mute, alone, have seen this marvellous crystal orb shedding lustrous light, glowing in eclipse with azure-white effulgence through a veil of erring opacity, like a wondrous opal of Ophir.

At the time of this occurrence I knew not its meaning, but Science and a solitary star, emitting brilliant beams focussed at my feet, afterwards instructed me. And so I have since learned that it was a glorious glimpse of the infinite, a vivid form of Life's appearing, a sacred honor, a call to arise and journey along the holy highways of Christian Science in lanes of Love, Life and Light, in the City of Zion, New Jerusalem.

O, glowing Orb "of living Love and deathless Life,"
Lead, perfect Light!

O, shining Star of healing Truth and peaceful ray,
Disperse the night!

O, Lord, Thou always hast led, although unperceived because misunderstood, misbelieved. Show us Thy way! Help Thou our misbelief!

O Zion, "Thy God reigneth." O Jerusalem, "Fear thou not!"

Yea, truly God directs. Verily He voices His word through our feeble lips until deliverance — until peace prevails. Until the purity, perfection and power of Principle are unanimously acknowledged. Universally understood and accepted.

The Gospel declares: "When thine eye is single thy whole body is full of light." This impartation of brightness, whenever discerned, rejoices the heart, confirms Scripture, controverts the theory of physical obstruction to spiritual power and light.

Only blind, erring, mental opacity obstructs spiritual power and light, not bodies, not matter considered apart from mortal mind.

Deific power produces at will by convergent thought-rays intelligent, instantaneous, spiritual light throughout the innermost, remotest recesses of every material object. Failure to see this light is no evidence of its absence.

Erring motives and sinful acts may hinder its mental perception and salutary effect, but they are powerless to prevent its presence, because the one omnipotent Spirit, limitless Everpresence, is its Source.

"God is light," — light which heals, light which fills immensity, including all supposed substance, yet which none but the good can reflect.

The Psalmist says, "In thy light shall we see light." Within the camera of divine Mind is real light seen and reflected, and these rays will finally and fully dispel the darkness of delusion.

Obscurity and delusion are not everlasting. Sin is not immortal. Sin and sickness have no support; they are vacant dreams, nonentities; powerless to impress or disturb Deity, and absolutely unknown to Him.

If sin was an outrageous affront, a grievous offence to God, He would doubtless have accomplished its immediate, total annihilation through atonement of Jesus, but this He did not do, since sin still seems to exist, and the hour of its complete cessation depends upon the tenacity of error. The Lord perceiveth it not. To God there is no sin; all is good.

"God created man in His own image. God saw everything that He had made, and, behold, it was very good." (Genesis 1: 27, 31.)

Therefore, sin and sinners, the very bad, He did not make (create, unfold). Therefore, sin and sinners have no foundation in fact. Therefore, sin and sinners are really only illusions which hold within themselves their own self-constituted collapse.

The Lord is life; life that continually evolves and radiates intelligent power and light from an inexhaustible infinite Source. This evolution goes on forever, constantly and gently replacing sorrow, sickness and sin with joyful, deathless life, in creation's countless expressions in the teeming Universe of Soul, midst the glories of perpetual perfect day.

In the language of the Gospel according to Saint John, third chapter, sixteenth verse, we are apprised Jesus said:

"God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Again in twelfth chapter, forty-ninth verse, we are informed:

“Jesus said, He that believeth on me, believeth not on me, but on Him that sent me.”

Finally in the first Epistle of John, second chapter, fifteenth verse, we are instructed as follows:

“*Love not the world*, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

Comparison of these verses plainly shows the futility of literally interpreting Scripture. Literal deductions would have us believe contradictions evidently false and confusing.

Decisions deducted from these Biblical quotations, that God loved the world and that we should *not* love it, are literal decisions, inharmonious and wrong; also conclusions so derived, that God loved sinners and sin, are equally incorrect.

Any person or thing God loves, because of our oneness with Him, we cannot help loving, and to direct us to do differently is nonsense.

Consequently these citations are true and useful only when scientifically and spiritually interpreted. The following is what I understand to be the spiritual sense in Science of these verses:

God so loved the world (loved goodness in the world) that He gave His only begotten Son (gave His pure and perfect only Son Jesus — His only immaculate human Child sanctified by Soul Science, the Holy Ghost) that whosoever believeth in him (believeth his works, hath faith, perceiveth and accepteth his manifestations of divine power —“believeth on Him that sent me”) should not perish (should not die the second death, “depart forever”) but have everlasting life, (have transformation, freedom, greatness, dominion, enter the Kingdom of Heaven, live forever).

Love not the world, neither the things that are in the world (love not vanity, neither *evil* things that are in the world). If any man love the world (if any man love evil in the world), the love of the Father (divine reflection) is not in him.

God so loved goodness in the world that He gave His perfect only Son Jesus, His only immaculate human Child sanctified by Soul Science, the Holy Ghost; that whosoever believeth his works, hath faith, perceiveth and accepteth his manifestations of divine power, should not die, but have transformation, freedom, greatness, dominion, enter the Kingdom of Heaven, live forever.

Love not vanity, neither evil things that are in the world. If any man love evil in the world, divine reflection is not in him.

God is omnipotent, omnipresent, omniperfect Spirit; too pure to love impurity, too good to love iniquity, too perfect to love imperfection. Impurity, iniquity and imperfection are moral impossibilities in His realm of sinless thought; and although He sent His son to save sinners, it was not because He loved sinners and sin, but because He loved incipient good still staying in sinners, knew it as His own *inseparable*, indestructible emanation, and desired to enlighten, evolve and unfold it *ad infinitum*.

Every germ of faith, every impartation of primitive goodness everywhere present, dwelling *unconfined* in every mortal until second death, has the capability of being developed by means of human acceptance and divine power in God's pure reflection, the infinite image.

This is the goodness in the world that God loves to exalt, including in the operation our own transformation as chosen "children of light," robed with royal power to ex-

press Deity and our own identity in renewed beatific forms.

“While ye have light believe in the light, that ye may become the children of light.” (John 12: 36.)

Remember, dear reader, God is reflected in goodness. “Love is reflected in love,” and this reembellished compound reflection is the reciprocal expression of love of the Father which should always be supreme in your affections, otherwise you are neither growing in grace nor keeping the first commandment, “Thou shalt have no other gods before Me.”

Let us watch, work and pray lest through obduracy and delay we fail forever to accept and reflect God’s goodness and love.

Let not the word germ, used to express a diminutive quality, renewal and responsiveness of primal purity, mislead us into erring conceptions of spiritual truth.

A germ of purity, perfection, faith, bears no resemblance to a germ of so-called material substance.

A material germ or seed is one thing, but a spiritual germ or seed of goodness is another, and quite a different thing. The former is a temporal, physical object; the latter is an eternal, spiritual object. And while there are various reflections of goodness, wonderful, light-forms and expressions thereof, there are absolutely no physical formations possible thereto.

These symbolic material words must necessarily abound in Scripture and Science, because human language is mostly framed to express material thoughts and things, and at present we have no spiritual language. Hence the necessity of trope and parable, and of inspired spiritual interpretations through which our feeble diction can correctly lose its material, literal import and be spiritually understood.

A germ of goodness is a slight, silent, sacred impress of perfect self-hood; a meager, moral, incorporeal manifestation of eternal energy; one of the least of the luminous

forms of Spirit, one of the faintest, focal, effulgent effects of a few convergent beams of infinite Truth, existing both in and out of mortals at one and the same time, but never spiritually isolated nor materially expressed, limited and confined.

Goodness is the Universal, intelligent offspring and reflection of Soul. Goodness is void of materialization, void of physical encumbrances, void even of the obstructions of time and space. Goodness and God are one.

In Rudimental Divine Science we read, "Mind in matter is pantheism." This declaration is a correct contradiction of the prevailing notion that bodies possess and control their own souls, meaning "minds many." This declaration therefore properly expresses and denies pantheism. But it is equally apparent that Mind in matter, which is also at the same time outside of and above matter, and never for an instant separated from its one complete, celestial self-containment, is not pantheism but monotheism — the infinite, everpresent "All in all."

Nevertheless, it is right and scientific to say, "Mind in matter is pantheism," and "There is no mind in matter," that is, neither Mind nor good contained in matter,— Why? Because matter is finite and divisible, while Mind — good — is infinite and indivisible; thus a portion of Mind is incomprehensible and impossible; the finite cannot contain the Infinite, and matter cannot contain Mind.

Again Mind can neither contain nor cognize matter, for matter is merely mist of nothingness — Matter hath its passing day. Matter fadeth fast away. "Matter is unreal and temporal." Matter is a myth.

Mind never touches normingles with matter. Mind never endows matter with "life, truth, intelligence, nor substance." Still, in the sense of being instantly everywhere, Mind is at one and the same time *expressible* and ap-

prehensible to spiritual faculties both in and out of matter but not *by means of matter*, as matter is illusion to be decomposed, destroyed. These truthful expressions are the "angels of His presence" so frequently entertained unawares, but which should be entertained responsively and consciously.

Prayer for constant consciousness of the presence of perfect Principle is the purest, the most efficacious and the best. This is the prayer par excellence taught in the final tenet of our perfect Faith:

"And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus."

This is the appeal: "Thy kingdom come!" so beautifully explained and answered by our anointed Leader in her spiritual interpretation of our Lord's Prayer:

"Thy kingdom is come; *Thou art ever-present.*"

This is the petition she fully realized, as her immortal response impressively proclaims:

"O, Thou hast heard my prayer;
And I am blest!
This is Thy high behest:—
Thou here and everywhere."

To be conscious of divine presence is in some degree to know Deity, approach harmony, apprehend Christian Science and learn therefrom that there really is no matter. Thus we emerge from mundane material moods, escape from sickness, sin, death; take hold of substance and secure a sixth sense, which is of God, and which imparts God's power to perceive His wondrous works.

And so we learn that Providence produces all, and that His wondrous works are neither creators nor celestial creations made out of matter or nothingness. Thus we learn, as Coleridge concisely depicts:

“So in the compass of the single Mind,
The seeds and pregnant forms in essence lie,
That make all worlds.”

To suppose God creates something from nothing is a false supposition. Vacant vacuums are not divine sources of being. “There are no vacuums.” God fills all space. God is “the sum of all substance,” and His eternal creations are the manifestations and reflections of all-inclusive Spirit. “Spirit is the only substance,” Spirit is the Source of all. Hence all creation, the whole Universe, is spiritual, not material.

God is omnipotent, but God does not perform impossibilities. We are told “with God all things are possible.” Correctly understood, this means all *right* things. God can no more make something out of nothing than He can commit sin, suffer and die. God cannot corrupt His own nature. To do so would pollute Perfection, jeopardize infinite Life, doom Deity to discord, decay, death.

God made man, but He neither made man from zero, nor “made man God,” as some curious critics say Christian Science astoundingly teaches. Science teaches nothing of the sort. Science reveals man as spiritual and Godlike, never as God. And Spiritual man no more limits, absorbs or contains Deity than mortal man does. How could God evolve, create or recreate Himself into the persons of other Gods and still remain the indivisible sole supernal Power? Science solemnly affirms: He could not, for God is in and over all and yet forever *One*.

God is supreme, without an equal, and there is positively no other power, no other Creator.

Such absurd criticisms are unworthy of attention. Man is the image and likeness of God, dependent upon God for his form, his character and his eternal existence — existence

without beginning and end. Therefore man is not identical with, but is based upon and coexistent with, his Maker, whose purity, perfection and power he reflects.

Real man rests on God. God is his foundation and his life. Unreal man God never made; he has no support, no stability, no entity. He is only the supposed opposite of God's man, merely a temporal mundane mortal. Hence, he must finally disappear — vanish from physical sense and sight, which are the only witnesses of his brief delusive being; weak witnesses indeed, since they too must ultimately perish.

“Dust thou art and unto dust shalt thou return.” (Gen. 3: 19.)

Be it thoroughly understood, however, that we senselessly submit to dying delusions, deny the truth of being, and resist God's power to heal, whenever we believe in, or assert, the reality of any opposing force to Deity; whenever we declare the realness of so-called matter, sin, disease and death.

Deity denies the existence of these doleful, imaginary opposites. Deity has no opposites. Only things eternal are actual, divine. Only power which never wanes, based upon Perfection, is substantial, everlasting, genuine, good. “Perfection underlies reality. Without perfection nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached.” (S. & H., 353-16.)

But fear not disappearance. Have no fear of death, for all is life — life everpresent and perfect. Hence, all that is — is good; and we can partake of the power of good by yielding to its influence, and by practising purity and perfection.

Practising perfection lets in power, the unerring power of Spirit, which never makes mistakes; the marvellous power

of Principle, which regenerates, transforms and thus makes mortals immortal.

Practising perfection makes us better men and women; better transparencies for the illumination of Truth, which enables us to behold Truth's effulgent formations, invisible to helpless, human apprehension.

Practising perfection employs purity, engages power, holds fast harmony and holiness.

Practising perfection establishes health and happiness, wins wisdom and wealth, improves character.

Practising perfection preserves peace, promotes progress, merits honor and respect.

Practising perfection nourishes spiritual growth.

Practising perfection destroys imperfection, although seldom instantaneously, since Science avers, "In the midst of imperfection, perfection is seen and acknowledged only by degrees"; therefore patience, perseverance and self-abnegation are also commonly requisite to reach the perfect state.

To attain perfection the painful bondage of imperfection must be broken.

Perfection is not won by means of imperfection.

Perfection is never expressed by means of imperfection.

Perfection is never fully experienced in the midst of imperfection.

Where perfection is—"Where the spirit of the Lord is there is liberty." Spirit made man free, not free from his Maker — fatal freedom; but free from foes, free from the false mandates and pitiful miseries of imperfection, disease, death; free to know good and ignore evil; free to do right and avoid wrong; free from the slavery of deceptive, sinful sense. Yea, free even from all capacity to sin.

Only counterfeit man can commit sin; and sin being absence of good,—no good, nothing; we learn that mortal,

mental, material separation from good is all that makes evil seem real.

Scientifically analyzed such separation leads toward oblivion, toward total absence of good, toward annihilation, toward non-existence.

God, good, supports existence. If God should be wholly absent, or should die, sovereignty of Soul would cease, the nexus between Deity and His numberless creations would be lost, and all creation would instantly collapse. Infernal Chaos, and Stygian rayless Night, would then rule a lifeless region, and the absurdity of eternal somethingness becoming nothingness would be accomplished.

Ignorance of the presence and perfection of Spirit, Life and of Life's helpful healing power, hinders health and salvation.

Lack of perceiving that pure vivifying energy flows continuously from one infinite Source, and that this powerful, curative influence exalts, unfolds, sustains and holds all-being in harmonious everlasting union, making multitudinous creations kin.

Many deluded people believe God made man by giving him an initial start, and endowing him with independent ability to live alone, separate and apart from Deity; bestowing upon him a baseless free-will to rule or ruin himself.

This is the venom that stupefies human intellect.

This is the deadly Upas of the centuries that would kill reliance on, and union with, the Father.

This is the poisonous sophistry of mitre and mysticism that would set aside the perpetual power of Principle, and put the futile, fatuous force of imperfection and self-will in its place.

Separation from the animating potency of Principle should be inconceivable. Divinity cannot be deprived of its object. Man cannot live apart from his Maker.

If man is God's image, as both Scripture and Science declare, such sad separation from Deity would destroy man. but isolation of the perfect idea from the infinite All-in-all is absolutely impossible.

Man's exalted being, and his inseparable relationship to his Creator, should be better comprehended by mortals. Then they would emulate the Christ-model, and remember God in more of their ways; then vigorous growth in grace, divine demonstration, the majesty and power of Truth would prevail, purify, govern.

Alas, that religious creeds and dogmas should foster such false enticing notions in the guise of needful free-will to deceive gullible humanity.

Freedom to sin is imaginary bondage, not liberty. It is mere illusion, the offspring of nothingness. Neither permission nor power to sin is God-made.

Alas that clerical worldly wisdom should deny these solemn facts, and so debase the mentality of multitudes.

Alas, that ceremony, parade and fustian should thus mislead so many votaries. Free will is self will. Self will is illwill. Illwill is animal impulse, not spiritual propensity.

Only natural man, so-called, enslaved by false doctrine and superstition, enervated by sensualism, or enfeebled by the fancies, follies and foibles of fashion, claims God-given, ill-will-capacity to sin, to conspire against himself and commit suicide; and, behold, if wicked, deceived or obdurate to the end, both he and his dire conspiracy may forfeit regeneration, and flee forever with material signs and symbols from sense-seclusion into nowhere.

Hiding from perpetual day,
Sin and sinners fade away;
Yet meek man beneath the sod,
Loseth not his life, his God.

Though the earth can ne'er confine,
Emanations pure, divine;
Nor Salvation's royal ray,
Dwell in tenements of clay.

Though no help, no power to save,
Is included in the grave;
Truth external rends the tomb,
And for thee "makes radiant room."

Lift thy vision to the skies,
See, yon "Morning Star" arise;
Know thy Savior here again,
Bringeth peace, good-will to men.

Tender peace, so pure, so true,
Freely take,— it is for you,
Gentle good from heaven above,
Showing mortals how to love.

How to elevate mankind,
What to seek, and what to find,
How to aid the sick and poor,
Curb impatience and endure.

How to settle war, and strife,
Conquer death with deathless life;
How to teach the world reliance,
On Christ's Healing Faith of Science.

Right attitude toward Christian Science, the harmonious curative power of Perfection, is most important.

We should adjust ourselves to harmony, agree with concord, disagree with discord.

We should also realize that only from a senseless human viewpoint are we free moral agents to choose evil; that no divine authority exists to commit sin, that capacity to do so is neither heaven-bestowed nor necessary for salvation.

Whenever we choose to violate divine law, it is only the visionary impulse of discordant sinning self that does such choosing.

God makes neither sin, ability to sin, nor sinners. Hence, alleged free-will-to-err, both moral and immoral, is baseless, inharmonious, wrong.

Nothing wrong, nothing inharmonious, can emerge from, nor enter, true being. “Inharmony has no Principle; its action is erroneous.” (S. & H., 480: 15.)

Inharmony is miserable, mutable, imperfect, self-destructive, temporal, unreal. “The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever-present and of man as reflecting the divine likeness.” (S. & H., 300: 13.)

We have learned that God is ever-present, equally present or equally available everywhere. Now let us also learn that God is not, however, equally manifested everywhere. The reasons for God’s unequal manifestations are perfect reasons, deep reasons, profound unsearchable secrets.

All celestial manifestations, spiritual reflections, are alike in quality; are the same in purity, fidelity, constancy, contentment, sinlessness, harmlessness, indestructibility. But many are unlike and unequal in other respects: unlike and unequal in quantity, form, function, faculty, color, beauty, knowledge, power, and in relationship to Deity.

Why this is we know not, but we readily perceive that perpetual bestowals of unequal blessings are doubtless best adapted to advance individual development, to increase the

knowledge and adorn the characters of different distinct identities; constantly to improve the variety, charm and grandeur of the Universe.

Wonderment, pleasure and profit are produced in Paradise by progress, by inequality, and by diversity of divine donations; for celestials cannot covet, envy, or feel displeasure at the superior honors and endowments of others.

Pride, selfishness, jealousy, and earth-bound traits are excluded from heaven. Peace, purity and happiness forever reign there undisturbed by terrestrial taint; every weakness of worldliness is absent.

Deity and harmony possess all power, and yet the power of omnipotent Wisdom creates, operates and manifests itself unequally everywhere.

If intense concentration of Deific power should be focussed on this wicked world in the final fact of complete translation, it would immediately destroy mortals and matter. Such convergence of Spirit's thought-rays would instantly end all earthly life and melt the globe. In Exodus we read that no man can see God's face and live; applied to the wicked this is absolutely true, but the Psalmist sings, "I will behold Thy face in righteousness," and our dear Master declares: "Angels do always behold the face of my Father." The face of the Most High is therefore a benign countenance, pleasing and harmless to righteous men and angels. Immortal Truth never destroys His own offspring.

Healing always accompanies the supposed destructiveness of divine visitations, and let us not overlook the great fact that the exercise of Spirit's power in destroying material substance, sinners and sin, the phenomena of non-existence, is really no destruction at all, for false phenomena having no entity, being mere mortal illusion, no real thing is ever so destroyed, no actual death ever so occurs.

Hence, Deity is not the cause of either destruction or death. To Deity there is no death-process, all is endless life.

Science declares, "Truth destroys only what is untrue." (S. & H., 143: 1.) Properly understood this is so, notwithstanding I have just stated that Deity (Truth) is *not* the cause of destruction or death.

The fact that both these assertions are right is clearly seen when we realize that everything untrue is unreal (nothing); therefore Truth destroys *only nothing* and the assertion that Deity, Truth, causes no destruction, no death, is correct.

What a grand achievement, what a sublime blessing, that our distinguished Leader has mastered for us, in these latter days, the moribund mystery of sickness, sin and death, through discovery of their nothingness, and through revelation of the somethingness. Yea, the allness of God's goodness, perfection and power.

Understand, dear reader, at least some good waits in every consciousness: wheat and tares seemingly grow side by side in every human heart until the harvest, until we help uproot tares and help garner wheat, or until we needlessly neglect our last opportunity and become forever unconscious.

Harvesting should go on constantly until the last trump shall sound, until the all-inclusive, final harvest, the end of all opportunity, is reached. Then all reaping shall cease, all tares shall be uprooted, all tears shall be wiped away.

Then people still on this planet and, later, lingering multitudes who have departed this life, shall either be transformed by the power of Spirit or go out forever into endless oblivion.

Then the incorrigible, who have persistently rebelled, shall be self-destroyed, and many who have made no prep-

aration, who have provided no wedding garments, shall be "cast into outer darkness"—death.

Why postpone? Why remain obdurate, unfit? Why run the risk of having no suitable clothing for a celestial marriage feast?

All discord, disease, destruction, death, shall at last be supplanted by Science in the sweet secret of salvation. Why not accept Science and prepare for this glorious event?

Why not serve Science and secure salvation? Why put off man's most momentous task, defer man's most imperative duty, "till time is flown to its extremity," till mocking knell *too late* tolls out a suicide?

Let us fully comprehend that sinners have ability, although not heaven-bestowed, utterly to reject reward, permanently to abandon inward good, and when such abandonment occurs such sinners are irretrievably lost, but not such goodness, for anon all goodness shall surely do its wondrous work, faithfully fulfil its deathless destiny, directed and protected by unerring Universal Mind.

Mind's mandates never fail. God's decrees are always accomplished.

Hath God decreed the salvation of sinners? Yes, of some sinners.

Hath God decreed the salvation of all sinners? No.

Why some and not all? Is it better to save some than all? Yes.

Why? Because God saveth not every sinner, and God being omniscient His rules are right, His judgments infallible, His deeds and omissions positively perfect.

How do we know God saveth not all sinners? Because Scripture, Savior, Science and Demonstration so teach. If all were destined to be saved there would be no necessity to preach the Gospel, no need to spread Science, no incentive to seek aid, since God would inevitably save all anyhow.

Science asserts, sin and sinners are one, are error; that "Truth destroys error," and then asks if God's destroying any one sin does not prophesy and involve the final destruction of all sin? Do not these assertions and inquiry indicate that God will destroy all sin and save all sinners?

No, they indicate that all sin and all sinners will at last be destroyed, but not *all* through God, for if God should destroy *all*, then sin and sinners could not be self-destructive; and, anomalous as it may seem, it is nevertheless true that when God by abandonment destroys many, He also saves many by one and the same unsearchable profound secret method of mental transfiguration; but He saveth not *all*, as many depart into the shadow of death, into so great darkness of guilt, that they deliberately, wantonly, everlastingly desert every noble intuition, every tint of Truth, through which they could be divinely recognized and saved. To all such the reappearance of Spirit's saving power is terrible and fatal. To all such, deathless Life but hastens death.

Yet Spirit, Truth, is always blameless, never responsible for mortality, because Spirit never causes calamity, never makes and never sees sinful men and women.

"Sin alone brings death, for sin is the only element of destruction." (S. & H., 196: 8.)

"This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and, worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star." (S. & H., 564: 4.)

Perfection never includes, causes nor beholds imperfection; never, humanlike, hunts out error in order to correct it. Truth, and Truth's manifestations, cannot create, cannot cognize error, matter, mortals, disease, death, the van-

ishing vagaries of baseless belief, which they correct or annihilate through introduction of abundant life.

Mortal mind should plainly perceive Truth's primitive, vivifying manifestations before too late, should rejoice to obey their just demands, should yield to their influence through realizing their reality, through accepting their healing help.

Spiritual understanding is obtainable for all mortal mentality at some period, and, when rightly realized, regeneration is close at hand.

After regeneration, relapse is absolutely impossible, for capacity to commit sin is then forever overcome.

God's regenerated are ceaselessly renewed with constancy.

God's regenerated are incapable of falling.

God's regenerated shall be transfigured in radiant robes of righteousness; shall tread bright paths of purity and holiness; shall move through beautiful, Godward ways, surrounded, protected and promoted by invincible, infinite power, 'midst perfect peace, 'midst ever-increasing love and knowledge. This wondrous work of Wisdom, and these glorious exalted beings brought to life and light through the exercise of Mind's marvellous evolution, develop delight for Deity — God's only recompense.

"Spiritual evolution alone is worthy of the exercise of divine power." (S. & H., 135: 9.)

"The glory of the Lord shall endure forever: the Lord shall rejoice in His works." (Psa. 105: 31.)

Inequality of God's worthy works should not in the least surprise us. Individual inequality is perfectly natural, and never conflicts with celestial completeness as a whole; for God is always fully reflected in His effulgent realm of limitless self-containment.

As on earth individual inequalities exist everywhere, so in heaven, except that no error dwelleth there.

God's allness correctly comprehended should solve every perplexity about perpetual progress and individual inequality.

Spiritual substance and spiritual power are forever scientific, limitless and intact. Spiritual substance is inexhaustible. Spiritual power is omnipotent. Spiritual substance and spiritual power unite as one. Hence, nothing is ever added to or taken away from infinite Universal unity, although to human apprehension the opposite seems true.

Birth which addeth to, death which taketh from, are unknown to God and to God's creations, which have neither beginning nor end.

Unto Spirit, creation so-called is only evolution, which neither increaseth nor diminisheth Infinitude.

Contrary to prevailing orthodox belief, salvation increaseth not the inhabitants of heaven.

God embraceth and knoweth the infinite-all. God's generous gifts are evolved through unfailing Science from exhaustless substance, which constantly feeds every identity within the limitless range of immortal being.

God's spiritual offspring ever thus divinely nourished, joyfully, fully and eternally reflect Him.

The Most High can never be more nor less than God, never be circumscribed, increased nor diminished. "Mind is within and without all things; thus all is Mind and this definition is scientific." (S. & H., 257: 1.)

The objector who objects to Christian Science because he thinks it makes man nothing and then shows how this nothingness can be saved, is only quibbling. Like the carping critic who complains that Christian Science makes man God, he inadvertently exposes his ignorance to the well informed, and his lack of honest effort to study out and demonstrate the truth.

Even if his objection is well-founded, it should hardly

be considered an objection, since nothingness that can be saved is reasonably unobjectionable.

He should understand, however, that Science teaches even the glories of earth are God-made, and among those glories are his own heaven-bestowed capacity to recognize himself, to perceive his own identity, . . . not as, or of his body, but within and without of his consciousness.

He should ponder the scientific translation of consciousness or mortal-mind on page 116 of "Science and Health," and learn therefrom that although mortal-mind finally disappears and there is no mortal-mind existent in reality, yet there is some reality both within and without so-called mortal-mind. He should see that Science defines such reality as "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," a high degree of consciousness wherein he can readily discover his true selfhood, or individuality.

All individuality is spiritual and eternal, not material and temporal. Individuality is the imperishable passport to spiritual baptism, regeneration and transformation.

Erring mortals *per se* have no individuality. Hence, from the viewpoint of indestructible identities, salvation — the gift of eternal life — is Universal.

Nevertheless — be not deceived, for all who persistently hearken not to the "still small voice," all who purposely forsake inward manifestations of goodness, who forever fail to recognize true selfhood, shall be snared by their own blindness, shall be punished, pained and palsied by their own wilful blunders, shall "surely die."

"Man's genuine selfhood is recognizable only in what is good and true." (S. & H., 294: 25.)

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov. 21: 16.)

“They that forsake the Lord shall be consumed.”
(Isa. 1: 28.)

If we forsake not the Lord and through His healing power of transfiguration our material senses and bodies disappear, how can we thereafter recognize our friends and relatives who have likewise been transformed?

This old, oft-repeated inquiry uncovers the tenacious darkness of doubt, the dismal, crafty accomplice of incredulity, which abets failure to rightly apprehend the Science of Omnipotence.

After his resurrection, omnipotent Science presented the person of Jesus, within a room “when the doors were shut,” for human recognition — gracefully robed in white, standing erect, full of health and dignity, impressively tenderly solicitous . . . softly saying to his disciples: “Peace be unto you: as my Father hath sent me, even so send I you: Receive ye the Holy Ghost, *The divine Comforter, The Science of Soul, The efficacious power of Principle*; Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;” meaning . . . *Love in heaven is reflected in love on earth:—“as in heaven, so on earth, God is omnipotent, supreme.”* (S. & H., 17.)

“Love is of God” (1 Jno. 4: 7). “Earth has no sorrow that Love cannot cure,”—earth has no sin “but Love can remove” (*remit, destroy*). (Hymnal, 241.)

The word *remit*, derived from Latin *re*, back, and *mitto*, send, besides meaning pardon, also means to remove, to send away — to send back to dust, nothingness; to send sin back to “chaos and old night” whence it arose, and thus *destroy* sin and reform and purify sinners.

Pardon without this effective re-forming and purifying process of Principle, is impotent and worthless.

Pardon alone as an aid to progress is utterly futile.

Hence the urgent necessity of adopting other means of correction, purification, reformation.

“Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat the offence. Truth bestows no pardon upon error, but wipes it out in the most effectual manner.” (S. & H., 11: 12.)

If the dead body of our dear Master, under such seemingly impossible circumstances, was easily raised from the tomb, healed and presented by omnipotent power, so that all distrust of his identity was disproved, and his disciples here instantly recognized him, why doubt celestial recognition hereafter?

Is it easier for God to restore and present unchanged after death a temporal, physical body which He did not make, than to transfigure and present it, as a spiritual body, which He did eternally make and which if need be, without interfering with divine reflection, He could readily refashion after the similitude of human bodies for immediate recognition?

Evidentially, No.

Just how God identifies His changed, chosen, earthly children to each other in Paradise we know not now, but we shall know hereafter; and it ill becomes us to speculate upon and doubt the purpose and power of Omnipotence so to enlarge our hearts that we shall be enabled to recognize ourselves and others there.

Our hearts, and not our heads, are the entrances for spiritual visions. In sleep, dreams which at the moment of awakening affect not the heart, are probably only passing illusions; but a so-called dream under like circumstances, which produces an unusual impression in the heart as it resumes wakeful pulsation, is undoubtedly a vision, a reality.

Human hearts are the acknowledged seats of affection, love; and, as "Love is reflected in love," how natural that hearts too are the doors through which visions visit us.

We should learn that mind, like love, is more of heart than of head. Heads and hearts unite, but hearts lead and light the way. Heart-intelligence is superior to isolated intellect of head. Isolated intellect has no selfhood except mortal selfhood, and mortal selfhood is a nonentity. We should learn that mind is elevated and enlightened by union with heart; wisdom wakes within, and God speaks through the hearts of men.

Heart-dreams are visions from above. Heart-dreams are messages of Love.

The author of this Book has experienced proof positive of these assertions. . . . While walking just before sunrise through a thoroughfare of this great metropolis towards home, wherein my body prone upon its bed unconscious slept, I raised my eyes unto the eastern skies, and there beheld a solitary star arise:

Slowly it moved upon its upward way,
'Midst twilight shades of swift approaching day;
And as I gazed enraptured at the sight,
And wondered how a star could be so bright;

How shine through dawn whence other stars had fled,
How end its progress, halting overhead;
Behold a shaft of dazzling white afar,
Beamed forth effulgent from this shining star—

Blazed out its shape across the vaulted sky,
In glowing grandeur to a point near by.
Startled, I stopped for I had reached my home,
Spellbound, amazed, dumfounded, and alone.

Thence to the very place upon the street
Whereon I stood, its spotlight touched my feet:

And I awoke with impress in my heart,
That no illusion ever could impart.

This glorious visitation firmly establishes the fact that spiritual manifestations are known through visions in, and after effects upon, the human heart, not through doubtful dreams or spurious apparitions that haunt the dark chambers of isolated imagery.

This remarkable event proves Deity's presence. This significant sign announces the incorporeal return of Christ, Truth, . . . "the spiritual advent of the advancing idea of God."

To me, it is indeed the luminous "light which heralds Christ's eternal dawn," and, following other wonderful visions, leadings and demonstrations, is an irresistible awakening, a sacred summons to publish peace, to spread abroad the knowledge of and "the reappearance of, the Christianity which heals the sick and destroys error," to extol the divine doctrine of scientific Purity, to shout Wisdom's mighty word, . . . Yea, to sound Truth's highest trumpet-note in the new tongue of Christian Science, from the housetops of the City of New York, New Jerusalem, the Holy City of Zion.

New York is undoubtedly the selected locality for Christ's second coming, or, rather, for Christ's complete and final triumph over sin, sickness and death.

Lo, this shining Star is God's glowing handwriting upon the vaulted canopy of heaven; silently, marvellously, impressively imparting Mind's immortal mandate: Truth stands at thy side, the vital healing truth of Science. Truth shall sustain thee. Announce Its precepts. Proclaim *My Perfection, My Word* over the precincts, the portals and the outposts of New York.

New York is correctly identified, is herein truthfully

portrayed, as the New Jerusalem of Prophecy, the chosen City of Truth. New York has foundations, mansions, minarets, temples, and towers. New York rests on rock, typical of the enduring substance of Spirit, the basic eternal support of Paradise.

In New York, the Most High, His Angels, Christ, the Lady in White, Patriarchs, Prophets, Sons and Daughters of Deity, and the Celestial City, "built without hands eternal in the heavens," shall first appear. Here, shall the City Foursquare, happily inhabited, first be revealed, "whose builder and maker is God."

Then shall this noted seaport, and the whole world with its faithful therein and therefrom, be successively, consecutively transformed on pinions of light within the golden gates of Zion, within this limitless New Jerusalem which is forever built upon the Christ-support, the "rock of ages," the everlasting power of Perfection.

Think not, however, that Christ shall come again at the end of the world in fleshly form for earthly recognition. Christ shall hereafter be visible only to the elect, and to the hosts of heaven; to his Father; and to his relatives and neighbors, who, being like unto himself, are also sons of God.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be *like him*; for we shall see him as he is. And every man that hath this hope in him *purifieth* himself, even as he is pure." (I John 3: 1-3.)

Verily, verily, this is the concrete absolute truth, . . . "when he shall appear, we shall be *like him*; for we shall see him as he is." Rightly interpreted this is a prophetic,

inspired, apostolic declaration that Christ and man are spiritual, not material; and that they are the sons of God.

This proclamation also tersely implies that the *impure*, or those who are *unlike* Christ, are thereby prevented from knowing and seeing him. Hence purification and transformation must be attained before we can enter the millennial state, reach heaven, behold perfect spiritual man or see Christ, our cherished Exemplar.

“Put on thy beautiful garments, O Jerusalem: make all things new.” Lay thy foundations with stones most precious, even thy deepest foundation with jasper, clear as crystal, translucent, full of light. Likewise build thy wall with the same salvation stone of jasper, and thy streets with pure gold as of transparent glass, and thy portals with pearl.

Let angels guard thy jeweled gates with flaming swords of truth, that nothing which defileth, nothing impure, can in anywise enter.

Erect no temple therein, “for the Lord God Almighty and the Lamb are the temple,” wherein we live, move, and have our being.

Let the radiance of the Lord and of the Lamb be the light. “And the nations of them which are saved shall walk in the light: and the kings of the earth do bring their glory and honor into it.” (Revelation.)

This Sacred City of Truth, the new heaven, and the new earth, shall come down from above to the place where New York, the old heaven, the old earth, and the old ocean pass away; and there shall be no more sin.

Thus human history, mundane matter, and mortal misery shall end. Thus peace, purity, perfection and power shall prevail.

Such indeed are the wonderful visions of the Apocalypse, the celestial visions of Saint John the Divine, which at the

very least are beautiful reflections of divinity, at the very most marvellous manifestations of the sons of God. Yea, and even at the uttermost exquisite spiritual expressions of the "Lamb of God which taketh away the sin of the world," which reigneth in Zion forever and ever in the regal image and likeness of the Infinite.

Thus we learn that the culmination of Christ's second coming shall be in light and glory; not in or of the flesh, to repeat or remind mankind of the tragedy of Calvary; but in and of the Spirit, to heal and to rule all nations with the victorious sceptre of Science, his omnipotent "prism and praise."

Christian Science explains that these allegorical descriptions foreshadowing future events are metaphoric, and reminds us that Jesus not only spoke in parables to be better understood, but that he also said, "The kingdom of heaven is within you." Hence, heaven is already here, and expectant hope for the arrival of a millennium or end of the world as the sole means of reaching it, is a mistake, an obstruction to present progress.

Right living and exalted spiritual mentality carried the apostle away in ecstasy, making him for a time wholly oblivious to his physical surroundings, which enabled him to get this glorious glimpse of prophetic perfection and convinced him that what he perceived was really the Master Mind's magnificent manifestation of spiritual power both within and without of his bodily being; a manifestation revealed through the unveiling of a limitless, glowing, divine state of life called heaven. And although the revelator used symbolic language to describe these marvellous wonders, his testimony indicates the absence therein of all material persons and things, and the presence of spiritual persons and things. Heavenly objects often resemble earthly objects in appearance, but are totally unlike them

in respect of being mortal and material. Heavenly objects are immortal and immaterial.

Although this great vision foreshadowed the full and final destruction of matter, the end of all evil, and the transformation of New York, earth's latter-day Jerusalem, into Zion; and although we are now in the midst of these "latter days" (the Lord's day of preparation, prophesied over twenty-five hundred years ago by these impressive words of Holy Writ: "The chariots shall be with flaming torches in the day of His preparation, the chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.") (Nahum 2: 3-4) witness, automobiles)— yet, we think and act amiss if we wait for the approaching millennium to help us into heaven.

Know ye not that the City of Spirit is forever? Know ye not that the portals of Paradise are *always open* to receive those who rejoice in the truth of Science, the knowledge of God; and who strive to enter in, through understanding that Christ and Heaven are here and near, ever solicitous for salvation? Know ye not that multitudes are continuously transfigured, that transfiguration is a stage of mental progress? O, arise ye in purity and power of Principle, begin your journey now.

Vain man, arise!
Look upward to the skies,
Why grope in error's thrall?
Dazed in the darkness of despair
Why strayest thou deluded there?
Truth reigneth over all.

Vain man, arise!
Whoe'er God's word denies,
Puts on destruction's pall:
Doomed unto death's eternal night,

He knoweth not the law of right —
Life ruleth over all.

Vain man, arise!
Nor grace, nor good despise,
Hark to this clarion call:
Above the storm of strife and sin
Christ's healing light of peace breaks in —
Love shineth over all.

To put off the black mantle, the dismal dream of death; to stop discord; to put on the shining panoply of salvation, to be delivered from the ominous forces of obscurity, from the shadows of sickness and sin; to be healed, transfigured, arrayed in white, translated into the glorious kingdom of health and harmony — is not only a present possibility, but a positive, present opportunity for all, based upon actual, contiguous, spiritual influence and conditions. And, indeed, even a much better opportunity for salvation is presented by sublime Science in these latter days than ever before, for its discovery has disclosed the return of the Son of righteousness, the Christ-idea, and the spirit of restoration which convincingly, plainly, logically teaches all things aright "with signs following" and with wondrous healing, while constantly advancing towards the end of this world so often miscalled the Millennium.

When this crisis, which involves a prodigious mental and material cataclysm, shall come, accompanied by Zion, the acme of Science, "knoweth no man not even the Son, but the Father." However, such an event is of trifling import to faithful Scientists who have corrected false beliefs, cast out fear, and adopted the divine defense of their vivifying Faith.

Scientists know that transfiguration is always going on, and that translation into the realm of reality for the vast majority neither depends upon a supposed Millennium, nor

upon a final fixed period of Ascension, nor upon a set universal Day of Judgment, all of which would postpone progress.

God's judgments come continually: God is incessantly active. In union with Him creation is ceaselessly evolved. Temporary cessation or postponement of spiritual creation is unthinkable, impossible.

Mortality's judgments are the decisions of transgressions and transgressors. Sin and sinners unite, mete out their own judgments and inflict their own punishments.

Prevalent notions, misconceptions about the Day of Judgment, Eternal Torture, and a material Millennium — the reign of our Lord for one thousand years on a physical planet — should be forever abandoned. God's perfect man can never associate with, touch, or recognize matter. To the real man matter is nothing. "My kingdom is not of this world," saith the Master (the invisible Christ), and, it should be added, never will be.

From the foregoing it follows when the last trump shall sound its call to Armageddon, to the final gathering of all good in God's Holy Mountain, to the last battle of evil against good; then the saving power of Providence will be defied and deserted forever by those who judge themselves hopelessly guilty, and draw back unto perdition.

Then opportunity for regeneration which changes minds, transforms bodies, pushes us upward and onward in God's ways of light and love, will end for the incorrigible, who will be their own judges and executioners.

Perdition, the abyss of helplessness, is not, however, a place of torment as many mistakenly believe, but a place void of sense, void of suffering, void of time, void of space, void of light, void of love, void of persons, void of things; *ergo* merely an imaginary place more aptly termed — no-place, no-where, nobody, nothing.

To reject spiritual sense, to sleep on forever, to disappear, to be totally destroyed, is the only perdition possible.

Perdition, or hell, therefore, in its most serious aspect, is the criminal's fatal desertion of deathless life, causing irretrievable loss of reality — nothingness. Perdition, or hell, therefore, is the suicide of an unregenerated mortal, causing permanent loss of Paradise — oblivion.

Regenerated mortals are immortals. Immortals are immune from mortality.

Hell holds neither pain, remorse, fear, flame, burning being, place, nor thing. Hence there is no hell, unless you choose to call the distress which results from evil deeds hell; the disaster caused by desecration of purity and perfection, hell; unless you choose to call the miseries of mortals, the cankers of covetousness — wars, pestilence and famine, hell.

Oh, "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

Oh, yield ye not to temptation! Yield ye not to the sensuous, subtle, sinuous sophistry of the serpent, behind which darts the treacherous tongue and snaps the poisonous fang; lest mastered by misfortune, doomed by disaster, bitten, poisoned, stung to death, cast into oblivion, thou lose eternally the bliss of being, the joy of seeing Heavenly Jerusalem: lest thou forfeit forever the rapture of participating in God's most majestic manifestation of power, wherein thou shouldst behold thine own transfigured self as His perfect image and likeness.

Translated into Bible language, yield not to temptation means to refuse evil. Over seven centuries before our Lord was born Isaiah said he would be called Immanuel "which, being interpreted, is, God (good) with us," and that he would "know to refuse the evil, and choose the good."

To refuse evil and choose good applies not only to morals and companionships; not only to behavior, conduct befitting or unbefitting a Christian; but it also applies to good and evil of every description, to good and evil in their most comprehensive sense. Hence things evil or bad should be refused, things good or *wholesome* should be chosen.

Hence unsanitary surroundings, bad air, food, and drink, should be rejected or avoided, and sanitary surroundings, wholesome air, food, and drink, should be chosen or used.

From a spiritual or real viewpoint evil and sin are illusions which Harmony disperses, shuts out of Heaven. Therefore we are rightly enjoined not to associate with or partake of *any kind* of evil; and as far as possible, except when pure purpose prevents, when duty demands self-denial, to avoid all manner of unwholesome things, shutting them out of use and experience.

The sort of evil we are now discussing is a migratory, mortal, mental miasma from a multitude of misbeliefs sometimes objectified in elements of water, air, and in pollution of food, material nourishment; any of which, when carelessly used or taken under propitious mental states, may cause seeming sickness.

Question: Why say *seeming* sickness, instead of plain sickness?

Answer: Because sickness *is* a seeming. In reality there is no sickness. The more reality, immortality, heavenly harmony you have, the less sickness will be yours. Immortality is freedom from sickness, sin and death.

Question: Many physicians state sickness is caused by microbes. Does Christian Science deny these statements?

Answer: Yes, as commonly presented, for physicians generally claim they isolate from patients and detect minute germs or microbes with microscopes: then when they infect some animal with these invisible tiny germs and suspi-

cious symptoms appear — cat or dog gets sick — they deduce they have discovered the cause of disease in microbes.

Now, I ask, if microbes make sickness, what makes microbes? Science might admit that microbes are a contributing cause, but never could admit that they are a primary, principal or sole cause of sickness. Microbes, if they exist at all and do what is claimed for them, are merely effects, not causes. They are only the insidious effects of erring mortal beliefs, and these false beliefs make both microbes and maladies whenever conditions are favorable in man or beast. The perfect panacea is to make conditions unfavorable by adopting Christian Science.

In most cases mortal beliefs, wholly independent of microbes, make sickness. Because Christian Scientists mistrust medicine, and trust the healing power of Truth to cure sickness as well as sin, they are sometimes accused of being opposed to civic cleanliness and sanitation, of being indifferent concerning public health and comfort, and the conservation of things to eat, drink and wear. All such accusations are baseless fabrications, resulting from mercenary medical motives, ignorance, envy or spite.

Where can one find more intelligent, better housed, better clothed, better fed, healthier, happier, more self-reliant, more exemplary, more righteous people than Christian Scientists?

I have associated with Scientists in their places of business, charming homes and cheerful churches throughout this broad land, and I know whereof I speak in rebuking and refuting all such worthless misrepresentations, when I here announce that I have always found them ready to uphold public sanitary precautions and improvements; always found them wishing for others and choosing for themselves "the good of the land," which God has helped them so abundantly to obtain.

Question: If false beliefs make maladies, what makes false beliefs?

Answer: False beliefs are the erroneous conceptions of carnal or mortal mind. Mortal mind makes false beliefs. Mortal mind produces erring human concepts, contagious evil thoughts, sickness, sin and death. Mortal mind is partly self-constituted and partly an emergence from that primeval "darkness on the face of the deep" which underlies all unreality, all visionary phenomena, all dread disease, all discordant dreams of life in matter.

Hence, in their last accurate analysis mortal mind, false belief, sickness, sin and death are unreal, are myths, non-entities, useless dreams, weird spectres of illusion, vacant vaunting vagaries, empty mists of misery, negative aimless wandering phases of night, which finally return to native nothingness, oblivion.

Question: How do you reconcile the statement that wholesome food, drink and clothing should be chosen or used, with Christ's utterance "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Answer: This citation from Christ's eloquent Sermon on the Mount needs explication from its context to be rightly understood. Literal interpretations of Holy Writ based only upon brief involved passages are apt to be fallacious.

In order correctly to interpret this quotation, reach its spiritual signification, and reconcile preceding statements, let me submit more fully our Lord's contiguous construction, involved in the immediate, subsequent allegory of his words on this noted occasion:

"Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat,

or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

“Which of you by taking thought can add one cubit unto his stature?

“And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

“Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things.

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

After reading the above can any one reasonably claim that Christ intended to impart solely the literal sense of his profound instruction?

Do we not now, as then, magnify even simple advice for the sake of emphasis or effect, without risk of being misunderstood? If we say to a spendthrift, “Don’t spend: keep your money!” does he not readily understand our intention is to make him more thoughtful, more provident. Does he not easily comprehend we do not mean *exactly* what we say, but merely that he should spend *less*, spend what he can judiciously afford.

So it was with Christ, when he earnestly instructed the

multitude in divine metaphysics, saying, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.”

Unquestionably he meant: Take *less* thought for your *material* life, what ye shall eat, or what ye shall drink; take *less* thought for your *physical* body, what ye shall put on.

Also note that marginal readings in the International Authorized Version of the Bible give Christ’s intended meaning of this identical verse, and of the subsequent verse similar thereto, as follows:

“*Be not anxiously careful*” for your *mortal* life, what ye shall eat, or what ye shall drink; “*Be not anxiously careful*” for your *material* body, what ye shall put on. Is not the *immortal* life (in which mortal shall be changed) more than meat, and the *spiritual* body (in which material shall be transfigured) than raiment? Is not the real and eternal more than the unreal and temporal?

Again, take particular notice of Christ’s concluding words: “(For all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you.”

Who were the Gentiles? Scripturally described, they were those who knew not God: those who glorified Him not, but were unthankful, of vain imagination, of dark and foolish heart: men who professed wisdom, but who acted as fools: men who “changed the truth of God into a lie, and worshipped and served the creature more than the Creator”: hardened sinners who “walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries”: riotous eaters, adulterers, gluttons, drunkards, of whom Solomon in all his glory wisely said

they "shall come to poverty." Yea, and of whom the author says, if incorrigible, even unto poverty in its broadest scope, unto mental, moral, material and spiritual poverty.

"For all these things do the Gentiles seek." Is it not plainly apparent that our Savior's intention was to save his hearers from that Gentile excess of idle indulgence in eating and drinking; and from that Gentile haughtiness in dress and demeanor, which blindly neglects noble intuition, remembrance of Deity, glory and gratitude to God.

"For your heavenly Father knoweth that ye have need of all these things." Here we have reliable assurance that God knoweth we need things to eat, drink, and wear (wholesome food, drink, and clothing). Hence our Lord's intention was to condemn their thoughtless, profligate abuse, not their selected, needful use.

Probationary vigor is fed and strengthened by temperately partaking of pure food and drink.

Why? Because of the paradox that all wholesome nourishment, and all helpful good, are *independent* of matter, that even calories and vitamines are often God's condiments, although to mental, mortal, material misapprehension the opposite seems true.

Warming, sustaining working energies come direct from God.

Vitalizing heat units both within and without of food, air and water, belong to creative Mind. Matter *per se*, being lifeless, is neither their product nor their cause.

Heat is produced by immortal as well as by mortal mentality, but not by matter.

Learn that although God knoweth not matter, and knoweth not evil in or out of matter: yet He discerneth essential, stimulating, independent good, within supposed material elements — within wholesome things of needful

human necessity, which He helps His faithful to secure.

Learn that God is Purity, Perfection, Substance, Heat, Light, Power, Life, Truth, Love.

“But seek ye *first* the kingdom of God, and His righteousness.” Ah! Here indeed is a chief constructive command: Here is a peerless exhortation. . . . Be ye first faithful! Choose ye first the right! Love ye first thy God!

Sit ye not in darkness at the table. Forget ye not the manna of angels. Be not a beast. Partake not of meat like ravening wolves. Rush ye not to trough like senseless swine, dead to the Giver of all good; but remember ye God in all your ways, “Whether you eat or drink, or whatsoever else you do, do all for the honor and glory of God.”

Yes, Jesus beheld within himself the perfect man, whose affection was secretly fed with the food of angels. Ah, well he knew what the Gentiles missed by refusing this food. Ah, well he realized and gratefully acknowledged its delightful nourishing power to heal, strengthen and sustain. And so, with impressive import, dignified mien, inspired words, burning eloquence, he implored the multitude to search out God’s kingdom first: to seek the reign of righteousness within, in order to procure for them his marvellous manna.

“And all these things shall be added unto you.” Finally, here we have promise of wholesome food, drink and clothing, as God’s reward to accompany His wonderful gifts of grace, . . . “Promise of the life that now is, and of that which is to come” if we pursue peace, want wisdom, hunger and thirst after good; if we honestly hunt for righteousness — thankfully understand that Providence is the substance, source, sense, Soul of all supply.

While explaining to the Jews the superior merit of “living water” from above, over river water from beneath,

which he himself used, John the Baptist once said: "A man can receive nothing unless it be given him from heaven." Thus he set forth the comprehensive fact, still poorly comprehended in its completeness, that God is the giver of everything (the giver of all good gifts).

Unwittingly he proclaimed that everything good, in and out of supposed substance; everything good, penetrating in some degree even his own baptismal water, is a gift from heaven.

Be ye therefore mindful of the sacred source of all these things which are added unto you. Be ye therefore grateful for every good gift, every good experience, every temporal blessing, bestowed from above.

Be ye therefore apprized, that bad gifts are baneful, brazen, blatant, baseless, barren, bogus, base temptations from beneath. Rightly understand that baseless, base temptations, bad gifts, are no gifts, . . . nothing from no-one. Reject them as unreal; accept them not.

But let not the term "heaven," neither let "above," nor yet "beneath" be misleading metaphors. For heaven is both beneath and above, underfoot and overhead. Heaven is within and without all things. Heaven is everywhere. Heaven has no limits, except the erring, fanciful limit of fabulous fences and walls surrounding imaginary, material houses; and the true scientific limit of spiritual structures, the scientific limit of countless manifold manifestations: the Great Architect and Builder's hidden restriction of celestial construction, quantity, power, and capacity, constituting every identical divine reflection, and imposed, deposed, varied, or changed by the deep profound methods of constant infinite evolvement.

Heaven is a condition and a home, but not immovable, not confined.

Heaven for man is an exalted, progressive state which

masters space and place, and puts its palaces in the skies wherever Zion's mansions rise.

To lightly tread the golden paths of Paradise: serve ye God, not mammon.

The sons and daughters of Zion, easily, gracefully surmount gravity, transcend all mortal elements; knighted with knowledge, panoplied with purity, empowered with perception, clothed with authority, endowed with dominion, garbed with glistering raiment, winged with prodigious speed of thought, they instantly traverse incomprehensible distance, explore the uttermost realms of reality, joyfully participate in the delightful pleasures of astonishing, stupendous perfection.

On another memorable occasion Christ used the power of his heavenly Father, with which he was abundantly endued, compassionately to heal the sick, and miraculously multiply bread and fish for a great multitude. And again he used this power at a wedding feast to change water into wine of improved quality. Also observe that he frequently dined with his disciples, associates and friends. Surely, whatsoever the Master thoughtfully did for himself and others, he never intended to direct anyone else not to do.

But most impressive of all — Behold, after he had fasted in the wilderness, was hungry, even tempted to turn stone into bread for nourishment, how he answered the boastful Tempter, and said for the enlightenment of sinners: “It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

This was the gist of Moses' command to Israel, with which he was familiar. If one so wondrously gifted, one “greater than Moses,” sought wisdom in the Old Testament; how much more should men of “little faith” seek wisdom in the New,— that profound epic of purity, that rich mine of morality, that epitome of divine doctrine, that conservator of

Christianity, that compendium of Christ's exalted eloquence and example, which practically proves the healing power of the Word.

Moses said unto Israel: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live."

Even so, always the same in meaning, this was the ancient law of life, far-famed, forcefully repeated, faithfully confirmed by the Master.

Now put it into practice! Serve God. Seek first the kingdom. Partake of manna. Drink "living water" that ye may know "bread alone" without the word, is worthless.

To impress this rigid rule of right, this changeless statute of the ages, this correct reformatory knowledge of Truth, upon the hearts of his hearers, was Christ's intent.

Therefore resist temptation; be ye thoughtful, thankful, temperate, at a feast; in all thy ways be wise, meek, ever mindful of thy Maker; welcome gifts of grace with gladness and gratitude, and all wholesome things shall be added unto you.

Shakespeare wrote:

O, momentary grace of mortal man,
Which we more hunt for than the grace of God,
Who builds his hope in air of your fair looks
Lives like a drunken sailor on a mast.

The author writes:

O, everlasting grace of deathless man,
Which we less seek for than false fleeting grace,
Who puts his trust in atmosphere divine
Lives like a seraph suitor at a gate.

Which, dear reader, will you choose — the momentary grace of mortal man, of fair looks, of temptation, failure, perchance of oblivion, that perilous fatal grace which,

Lives like a drunken sailor on a mast
Dies like a plunging tar against a deck,

or, the everlasting grace of deathless man, of angelic supplicants, of divine afflatus, that helpful, healing grace which,

Lives like a seraph suitor at your door,

offering purity, perfection, power, Paradise?

Although Christ multiplied fish, he taught the necessity of more reliance on faith than fish.

Although Christ multiplied bread, he taught the necessity of more reliance on brains than bread.

Although Christ changed water into wine of improved quality, he taught the necessity of more reliance on "living water" than on wine.

Although Christ multiplied loaves, he taught the necessity of more reliance on love than loaves.

As intended above: faith, brains, living water and love are attributes of Mind; fish, bread, wine and loaves are qualities of matter. Hence Christ taught, by sermon and example, the necessity of more reliance on attributes of Mind than on qualities of matter, and particularly that dependence on matter over Spirit, which was the besetting sin of the Gentiles, was immoral, debasing, hazardous.

Why? Because to trust matter more than Mind was to break the first commandment of the moral law ("thou shalt have no other gods before me"), was to abandon grace, reject the Word, hamper healing, impede progress, oppose power, idolize pleasures of the table, imitate senseless serfs of style, venerate veneered votaries of vanity, and become dissolute, sodden, slaves of feasting and fashion.

Many irrational disturbers of morality claim they are atheists, anthropolatrists, and materialists, that they don't know, and don't believe in God, that they have injured no man, that they only have faith in, and enjoy gratification of, the senses; that, if mistaken in judgment, they are sincere in their misbeliefs, misdemeanors and mistakes; and if, contrary to their views, God really exists, He will finally and fairly judge them according to their honest intentions, and harmless treatment of others, will pardon their idolatry, their unintentional errors, and withhold punishment.

O, ye of little faith! O, ye perverters of truth! How impotent are your misbeliefs, how shortsighted are your judgments.

Take heed! Pull down your barbarous barriers against probity and progress, erected by insensate indifference, foolish folly, ignorance, and neglect. Listen not to the adroit drivel of infidels. Scorn not the decrees of Providence.

“Turn ye!” Reconsider your ephemeral, evanescent, emasculated, mischievous misconception of being. Withdraw your persistent refusal to take advantage of present opportunity. Beware of delay, disorder, disaster.

Your course is doubtful, dreadful, dangerous; it may become appalling.

Mistaken honest intentions are only cunning conspirators against salvation. Sincere false belief is positively no excuse for violating moral law. God forgives not error until forsaken, never punishes transgressors, but seeks their intelligent co-operation in order clearly to correct their mistakes.

Lawbreakers, sinners and sin, inflated with pride, inflict their own punishment, hasten their own doom, through just such seemingly innocent, baneful blunders.

Learn how exceedingly important, and yet how very little

comprehended, is the verity, . . . that to make such mistakes, perpetrate such errors, break moral law is to drift rudderless with the curling currents, the swirling treacherous rapids of discord, perhaps over the rushing brink of Night's Niagara, into the bottomless whirlpool of perdition, from which the diabolical mists of original sin arise, and to which they inevitably return.

Unless rescued by the mighty outstretched Arm, unless disillusioned and regenerated by the saving power of Principle before plunging into this seething abyss, you shall be hopelessly engulfed, shall lose eternal life, shall surely drown.

You have already passed aeons of ages in unconsciousness. Do you want to return to non-existence, infernal oblivion, through the imbecility of mistaking passing pleasure for permanent bliss?

Christian Science, the new-old Gospel of abundance, in concord with Christ, would have you beware of the false doctrine of the Gentiles, not of their bread; would have you enjoy the best of earthly things, but first seek out the best of heavenly things.

Christian Science, Christ's predicted Teacher of wisdom, would set forth out of its treasure, old things made new, for your instruction and enlightenment: would protect you from the wiles of the wicked, from sophistry, temptation, sickness, sin, "which drown men in destruction and perdition."

Jeremiah declaimed, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

Jesus proclaimed, "As tares are gathered and burned; so shall it be in the end of this world: The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The lord of the evil servant who eats and drinks with the

drunken, "shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Here again symbolic speech, if literally interpreted, is misleading. But Christian Science, the rule of Right, the law of Life, the power of Principle, refutes false logic, annuls curses, destroys devils, quenches infernal fire, ends torment: declares mortals myths, matter nothing, man pure, God and His creations good, eternal, all.

Christian Science shows the perfection of Deity, explains anger of the Lord, annihilates idolatry, subdues fear, heals disease, dispels darkness, extinguishes evil, brings forth salvation, holds aloft her glowing torch of Truth to light your way.

Correctly understood, Oh, the magic meaning of these wonderful words! And yet, alas, Oh, the opacity of material intellect, which would measure Mind with matter, would meter Thought's infinite current with a yard-stick, would sound God's bottomless depths with a pole.

Behold you cannot rightly interpret Jesus' words, faithfully fathom the infinite, gain knowledge of God, through searching the shallows of material belief, panning pools of perverseness, or through misunderstanding and madly misrepresenting morality.

How absurd to overwhelm reason with blind physical sense, depend upon puny mortal methods — futile efforts to discover some source of life in senseless substance, vain attempts to find Mind either in or from matter.

How ridiculous to suppose that isolated, insensate, intellectual juggling can solve Soul.

Confirming Christian Science, and divine healing, this Book unmasks materialism, elucidates facts, imparts wisdom, exposes temptation, dooms idolatry, forbids gluttony, ousts

orgies, condemns escapades; solemnly warns evildoers of Limbo's retribution, of probationary pain, even of the perils of suffocating brimstone, and of the dangers of hell-fire to which they are exposed. Yet be it thoroughly understood, no literal conception of its symbolic language, no literal conception of Christ's fiery-furnace with torture and gnashing of teeth, is the truth, or anything like the truth.

Christian Science quenches infernal fire, but no material conclusion that Science puts it out with engine, hose or water is plausible or permissible, no material inference that raging furnace-flames, common in this world, will consume lost beings in the next, is correct.

“Wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.” (Isa. 9: 18.)

This is the fire which Christian Science extinguishes, but it does not exist in deepest inferno, for no wickedness, no people, are there. Hence, no fuel and no fire, no material for any kind of combustion.

The fire of final damnation is oblivion — everlasting and unquenchable nothingness.

Oblivion is therefore fire's final fire and ultimate effect, destroying forever its own illusions. These illusions or counterfeit manifestations are sin, sinners, sickness and suicide.

The infernal flames that Science destroys are the sinful, tantalizing trials and torments here, and the pains of probation hereafter.

Science defines Hell (“S. & H.” 588) as “mortal belief, error, lust, remorse, hatred, revenge, sin, sickness, death, suffering and self-destruction, self-imposed agony, effects of sin, that which worketh abomination or maketh a lie.”

Science defines Fire (“S. & H.” 586) as “fear, remorse, lust, hatred, destruction, affliction.”

Hence, scientifically discerned, Hell and Fire are synonymous terms, including in their definitions all human affliction, probationary pain, sin, sickness and death.

Uttermost-Hell, or Hell's suicidal, ultimate effect, is "Night without a star," wherein nothing remains to be resurrected and saved.

Uttermost-Hell is also Revelation's "lake of fire," in which wickedness, the false prophets, Lust and Hypocrisy and devil and death, forever end.

Literal lakes of fire and talking-snakes, however, are unknown present monstrosities and fanciful future fiascos. Serpents speak not, neither doth water burn, here or hereafter.

Literal interpretations of Holy Writ, of Jesus's words, of Science and Health, and of this Book of Remembrance, should very often be avoided.

Christ once said: "I am that bread of life; I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

"Whoso eateth my flesh, and drinketh my blood, hath eternal life."

"For my flesh is meat indeed, and my blood is drink indeed."

Why did Christ speak such words, if he did not intend them to be taken literally?

Evidently because he knew that he was addressing deluded doubters, people of material views, of sordid, sensuous habits, who regarded eating and drinking as their chief, if not their only, means of subsistence.

Undoubtedly because he felt that flesh and blood were commonly considered causative constituents of life.

Consequently he used such language, spoke such symbolic speech, that he might be better understood by the multitude

of material thinkers of his time, when he adroitly introduced, and then convincingly turned their thoughts away from, fleshly food, which is seen, unto his Father's food which is unseen.

The following explanatory excerpts of scriptural context unquestionably establish the truth of these assertions.

Carefully note Christ's words of introduction on this occasion: "Verily, verily, I say unto you, he that *believeth* on me hath everlasting life." (John 6: 47.)

Behold, his concluding counsel, his searching, pointed, parting paragraphs:

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth" (mentally accepteth and partaketh) "of this bread" (God's grace) "shall live forever."

"It is the spirit that quickeneth: the *flesh* profiteth nothing: the words that I speak unto you they are spirit, and they are life." (John 6: 63.)

Gladly learn, O mortal! this lucid lesson of life from the Lord.

Gratefully understand that as your supposed physical, temporal existence is apparently maintained by flesh and blood, is seemingly nourished by eating and drinking, yet in a much more actual, real way, your spiritual, imperishable self is constantly sustained and renewed, through knowing God, through the heartfelt mental operation, the divine process which provides protection, purity, perfection, power.

"As many as received him, to them gave he *power* to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.)

"His true flesh and blood were his Life; and they truly eat his flesh, and drink his blood, who partake of that divine Life." ("S. & H.," 25: 10.)

We read in "Science and Health" that "Fire" is "affliction purifying and elevating man," but this is an indirect, involved definition where literal interpretation should also be avoided; for if, as literally and erroneously interpreted, the fire of affliction, *per se*, purifies, it might naturally be inferred that affliction is a good thing, that God made affliction, that it is well to stay afflicted, or even to seek affliction for its helpful, purifying effect.

All of these inferences are based upon erring, literal deductions, and all of them are wrong.

Affliction is error, and error cannot cleanse from error.

Only in an indirect sense is it right to affirm that affliction purifies. Affliction, of itself, as a refiner's fire, as a means of purgation, spiritual progress, moral evolution, is absolutely worthless.

The study of "Science and Health" enlightens us instantly to comprehend the intended, indirect meaning of this isolated definition.

Only as affliction turns sufferers from its enervating, harmful presence to seek relief, to delve for divine power, to hunt for Christlike patience to endure, for faith to wait and work until the cure, has it any part in elevating and purifying man.

And this restless, distressing, insignificant part is exceedingly like unto that blind participation of the storm-tossed billow or the surging sea, in their senseless, suffocating efforts to save a drowning man from their dangerous depths while he patiently struggles to get out of the water, and finally succeeds, only by gratefully grasping the helpful, gracious, outstretched hand.

Affliction, misery, sickness, suffering, servitude, are sin's self-imposed penalties, patiently payable to the last farthing, whenever so required; but they are not God's selected instruments of purification and salvation.

Like the angry ocean, the tempestuous wave, they are dangerous and destructive to human life, although indirectly, unintentionally they sometimes turn tired trespassers towards healing Truth before too late, before total disintegration, total extinction, is reached.

More often, however, the turning is done by the sinner, in response to a silent call from his central-self, or in obedience to the earnest appeal of a long persecuted conscience, faithfully striving for his reform.

Conscience and central-selfhood are one.

Oh, hearken to this inward voice, to this ever-present impress of spiritual energy, . . . " 'Tis the Spirit that makes pure, that exalts thee, and will cure all thy sorrow and sickness and sin."

Oh, "be ye therefore separate." Be ye thus severed from among the wicked.

As for the seeming severance of the wicked from among the just, and their ejection by angels into a furnace of fire on the last day: a deep study of Scripture, of Science and of this Book will positively prove through consequent experience and demonstration that these symbolic, material utterances are not to be taken literally; but are surely intended forcefully to forecast and portray the violent agitation and death of incorrigible sinners at the end of time, caused by their own self-destructive, persistent, innate antagonism to perfection, by their inexcusable abhorrence of that undefiled purity and mighty power which always accompany God's greatly increased manifestations.

Angels, God's celestial representatives, do not literally cut asunder and eject the wicked into fiery furnaces, but the wicked from their misbelief, or from their own persistent perfidy, collapse, sink into everlasting unconsciousness, lose eternal life.

“Mortal belief dies to live again in renewed forms, only to go out at last forever.” (“S. & H.,” 556: 10.)

This deplorable departure, this dread doom of the wicked, is plainly depicted by Paul, as punishment “with everlasting *destruction* from the presence of the Lord, and from the glory of his power.”

Thus this punishment, this literal eternal torment of a ghostly designing devil, is but incurable destruction, not painful, perpetual banishment.

Thus demons, affliction, tribulation, sorrow, sin, sickness and sinners perish, depart from punishment, abandon grace, flee away forever before the flaming sword of Truth.

Thus before the triumphant, dazzling radiance of Good, ‘midst the frightful, burning, wilful self-combustion of wickedness, literally termed — devouring fire, vengeance, anger of the Lord, “baseless evil falls.”

Thus portrayals of the Lord: as descending in fire, as thundering judgments from the midst of fire, as crushing “like a hammer that breaketh the rock in pieces,” are merely prophetic, figurative, biblical pen pictures, never produced in fact, nor faithfully fulfilled.

Thus fire is shown to be only a material, scriptural symbol, not an instrument of accomplishing divine decrees.

Thus mortal experience self-consumed, extinct, becomes nothing.

Thus cast into perdition, apart from God, Life; humans die, errors end.

Thus sinful-sense, lifeless, dead; anguish ceases.

Whence it appears that Truth’s final complete annihilation of error shall occur in an atmosphere of Purity, in a vortex of God’s concentric thought-rays, through increased spiritual manifestations by reason of the stubborn, inherent, suicidal aversion

of matter to spirit,
of sense to soul,
of passion to purity,
of sinners to saints,
of poor to rich,
of hate to love,
of war to peace,
of wrong to right,
of evil to good,
of sin to holiness,
of bondage to bliss,
of sickness to health,
of ignorance to knowledge,
of discord to concord,
of death to life,
of darkness to light.

Thus Truth's final victory over error shall happen in such a way that Truth cannot recognize any phase of dying error, while utterly destroying it.

Truth is light. Error is darkness.

Light dispels darkness, without recognizing its presence. Exactly so Truth destroys error.

To Light, all is light and light's reflections.

To Truth, all is Truth and Truth's reflections.

To Light there is no darkness.

To Truth there is no error.

Nevertheless, always bear in remembrance that human existence, from a progressive viewpoint, during probationary periods prior to this tragic event, is not *all* error . . . not *all* illusion; for even corrupt criminals are accompanied through affliction, ignorance and depravity by a grain of goodness; and the acceptance and evolvement of this modicum of Mind may make bad men immortal while still in the flesh.

Therefore, while there is probation, there is hope; although hope may be reduced to a minimum by criminal conduct.

Always appreciate that purification and progression are the excellent results of yielding to the gentle, quiet guidance of inward good, of healing Truth.

Always understand that purity, progress and probation are key-notes to heaven's harmony, preludes to the symphonies of angels, precursors of that outpouring power of Principle which confers God's regenerating grace, blissful immortality, whenever a sufficient degree of advancement, perfection and knowledge is attained.

Always realize that this supreme gift of life eternal, once bestowed, can never be lost or withdrawn, but sweetly abideth forever; for it stayeth serenely steadfast; it abundantly feedeth "famished affections," filleth the hungry heart with righteousness, vigor, wisdom and love from above. It kindly saveth from storm and tempest; it graciously bringeth welcome deliverance from intrigue, oppression, persecution, disappointment, disaster.

Gladly, gratefully to receive eternal life is to be endued with royal riches, fearlessness, courage, peace, power; is to be "born of God"; and this new birth takes place either here or hereafter at a certain stage of progress, at a suitable condition of development, prior to momentous, full transfiguration, prior to salvation's unsearchable, glorious fruition, and prior to the destruction which destroys the choosers of death.

Oh, how important, then, to be a sincere Scientist, an honest Christian, a confiding penitent! How important to choose life instead of death, that "sorrow and sighing shall flee away": that ye shall come unto Zion "with songs and everlasting joy" upon your head!

How essential to subdue pride, to reject worldliness, to

avoid intemperance, to practice patience, to persevere, to meditate, to search the heart, to banish impurity, to walk not in lust, to step not into the mire of iniquity, to stand not in jeopardy.

How excellent to have no part with unbelievers, to encourage faith, to overcome doubt, to be delivered from affliction, to depart from evil, to do good.

How admirable:

- to extend capacity,
- to increase ability,
- to master misbelief,
- to enlighten ignorance,
- to disarm suspicion,
- to fight falsehood,
- to rout rebellion,
- to deserve help,
- to gain confidence,
- to gather strength,
- to improve character,
- to practice purity,
- to merit morality,
- to cherish constancy,
- to win reward,
- to receive righteousness,
- to enjoy freedom,
- to be sincere,
- to be busy,
- to be honorable,
- to be honest,
- to be upright,
- to be grateful,
- to be cheerful,
- to be good,
- to obey the ordinances of Spirit,

to leave darkness,
to reach light,
to make genuine progress,
to press onward to the golden goal.

How delightful:

to remove sorrow,
to conquer care,
to cast out evil,
to cure disease,
to destroy demons,
to stop bad habits,
to correct error,
to know Truth,
to respect wisdom,
to honor holiness,
to hear, understand and keep the Word,
to commune with Stately Science,
to learn God's Gospel of the Kingdom,
to be restored, comforted, anointed, enriched, exalted
 with Christian Science healing from on high,
that infirmities shall afflict thee no more,
that idle, earthly ease shall no longer entice thee,
that so-called perilous, physical phenomena shall no
 more compass thee about,
that illusion, . . . the fading falsity of life in matter,
 shall no longer deceive thee,
that phantoms shall not affright thee,
that shadows of obscurity shall not hide thee,
that thou shalt not come to naught,
that thou shalt "abound with blessings,"
that thou shalt be saved,
that thou shalt be "changed as a vesture,"
that thou shalt be glorified.

Recollect, however, that glorification and previous prog-

ress are progressive effects of the Creator's evolvement of pre-existing identities, not results of physical growth; not effects of accretion, changing small into great, matter into mind, or mortal into immortal through alleged queer quickening acquired from incarnation, germ, animal, cell, disintegration, dissolution, atheism, infidelity, Darwinism, materialism, atom, monad, molecule, magnetism, air, seed, soil, sun, birth, growth, disease, death, or from any other misconceived natural cause.

Animals neither make, nor help make man.

Matter neither creates, reproduces nor reflects Life.

Matter is nothing.

Nothing cannot create something.

Reasoning-matter is an imp of zero, a puny phantom of blundering belief.

Matter is deaf, dumb, blind, senseless, mindless, unreal.

Mindless matter neither makes nor transmits Mind.

Non-intelligence cannot create intelligence.

The unreal cannot create the real.

Living matter is a lie... a lie that shall die.

Death cannot cause life.

Notional, natural causes are no causes.

Death is destruction, departure from life.

Material birth is not construction.

Organic development is not regeneration.

Material metamorphosis is a myth.

“Dust thou art, and unto dust shalt thou return.”

Dreamers, dust and dreams decay and pass away.

The finite cannot create the infinite.

The temporal cannot create the eternal.

“Great oaks from little acorns grow”; nevertheless, the little cannot create the big; acorns *per se* cannot make trees; seeds cannot make flowers; atoms cannot make animals; monads cannot make men; molecules cannot make man-

hood; material elements cannot supply real substance.

All creative energy and all Soul-substance come from God, the One Creator, the Only "Father-Mother," and are forever subject to God's control; they can never be divided, divorced or separated from Him for a single second; can never be included in, lessened, or absorbed by His manifold progeny who receive, reflect and are objectified by His constant, constructive, spiritual substance, psychical stimulus, and Everpresence.

False fathers, barren mothers, bogus beings, boastful impostors, counterfeit, creative forces, erring impulses and all insignificant, insubordinate, fabulous gnomes of nothingness, are put off by the One Mighty Maker's matchless method of demonstrating His omnipotence in unfolding the perfect and transforming the imperfect.

Soul Science sets forth ever-active unfoldment, reveals God's perfect nature, unveils the infinite image, explains spiritual manifestations, forms and formations, expounds truth.

If the truth of Science "be hid," it is hid to them that are in darkness and doubt, and "to them that are lost."

Nonbelievers, infidels, scoffers, doubters, captious critics — who object to the word *infinite* as irreverent, as an infringement upon Deity, as wrongfully elevating manhood to Godhood, in describing God's image — should learn that the real man, like his Maker, is unlimited in length of life, is without beginning and without end. Hence, his life is eternal . . . infinite; and he is justly entitled to be called infinite.

All celestial creations are infinite in longevity, in quality, in purity, in harmony. Hence the expressions infinite image and infinite Universe are correct.

The application of this adjective to the perfect man in no wise represents him as a God, but does represent him as God-

like, as God's reflection, as God's likeness, as never born, never dying. Consequently there should be no possible objection either to such delineation or to such infinitude.

To finite man, to material sense, death is of two kinds: one, the yielding of the false faith of life in matter to the truth of life in Spirit, bringing salvation; the other, the persistent, wilful rejection of life in Spirit, bringing oblivion.

To infinite man, to spiritual sense, there is no death, no oblivion. To him all is infinite life; to him infinite life is everlasting from, and eternally with, the Almighty: to him there is no discord, no sorrow, no sickness, no sin: to him all is harmony, happiness, holiness, health.

How unreasonable, how fatuous, how foolish, to ridicule Scientists for renouncing false belief in sickness, for denying the reality of disease, for joining with their true selfhood in ignoring things unreal, for trusting Spirit's strength to heal.

Our Master found food in matter, medicine in Mind, but the power of Principle provided them both.

Is it a mistake to follow his example, to appease hunger or maintain strength by partaking of animal, vegetable and material products?

Is it wrong to adopt his divine way of healing when he said . . . "Heal the sick. He that believeth on me, the works that I do shall he do also"?

Heal the sick; How? . . . As he did, of course; through prayer. "The prayer of faith shall save the sick; pray one for another that ye may be healed." (James.)

Seek medicine in Mind, not in matter.

Seek the Lord, not physicians.

Seek healing in prayer, not in products.

Jesus temperately dined on supposed solids and liquids . . . do ye therefore the same; but always gratefully realize, as did he, that their good sustenance, like mental healing,

really cometh from on high, from the Soul of all supply; deceptive appearance to the contrary notwithstanding. There is no nourishment, no sustenance, and no substance made by matter. "Know, as in heaven, so on earth, God is omnipotent, supreme."

To the well-informed, material symbols, evanescent objects — earth, air, water, and all supposititious chemical combinations — are compound ideas, because penetrated in varying degree with the sustaining, transforming influence of the infinite invisible "All in all." And as spiritual development alone is worthy and pleasing to God and involves material transformation to the very end, since all things earthly shall at last be spiritualized or destroyed . . . His Mighty Hand rolls the world in its orbit, guides the stars in their courses, holds the wings of the wind, moves in the midst of the mountain, stirs throughout the still water, adorns the vales with verdure, raises every tree, tints every leaf, binds every bud, opens every blossom, produces every plant, unfolds every flower, paints every petal, uplifts every blade, feathers every spray, feeds every friend, feeds every foe, precedes or obstructs decay, until passing illusions are forever extinguished; until every foe shall have disappeared; until mortals, matter, time and tide, are no more.

But the feeding of every foe endureth not forever; foes must become friends, must yield to Truth, choose good, practice purity, must reform within feeding intervals, within periods of probation, or perish.

Only friends, only faithful followers, shall enter the kingdom; but to be made a friend against thy will, is to stay a stubborn sinner still.

Jesus once said: "Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you. Resist not evil; whosoever shall smite thee on thy right cheek, turn him the other also."

Yes, love your enemies. Resist not evil. Turn thy other cheek to be scornfully smitten. But take particular notice that the Master did not say: "Love your enemies *always* and *forever*, love your enemies under all circumstances, and during all time." These two important qualifying words were studiously omitted . . . Why?

Because the Master was simply teaching a lesson in patience, probation, forbearance, diplomacy; was proclaiming the merit of trying to make foes friends, by tolerant, peaceful means of reconciliation.

He knew the great majority of his hearers hastily condemned offenders, resisted evil-enemies *too soon*, resented first blows by instantly striking back; thus giving enemies no time to smite again, and no period of probation whatsoever — no indulgence, no chance to change, no opportunity to reform. So he said: "Love your enemies, resist not evil"—meaning: Stop, investigate, relax, love the spark of good still within your foes; strike back not too soon; check anger, relent, turn your other cheek; resist not, wait a little while, consult, persuade, arbitrate; weigh provocation, purpose, circumstance, events; but after you have done all this — have been considerate, kind, merciful to no avail . . . then make no dishonorable, cowardly compromise; discern righteous judgment, *resist*, for you have indeed turned your last cheek; you have reached the extremity of nonresistance. Now use your might of right; if need be, fight, flay your enemies out of the temple, put them to flight, cast them off like a withered branch.

Principle keeps evil out of Paradise, resists error, denies transformation to covetous, irreclaimable foes.

Many incorrigible enemies imbued with spiteful intrigue, imprisoned in their own false phenomena, who persecute and attack the innocent, who spurn God's grace, are remanded to perpetual ruin.

“The face of the Lord is against them that do evil.”

The anger of the Lord is against the depraved.

The wrath of the Lord wrecks the wicked.

The fury of the Lord foils foes.

The fire of the Lord consumes convicts.

“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.”

If God resists depravity, opposes vanity, pulls proud people down, hits hypocrites, destroys homes of the haughty, refuses celestial life to defiant ingrates, fails to save lost reprobates, forces hopeless monsters into outer darkness — is it reasonable to suppose that Jesus literally meant we should always “resist not evil” and never strike back?

Emphatically, most assuredly, no!

Whatsoever God doeth, angels and men may help to do.

Doing his Father’s work Jesus first sought to aid sinners by wise counsel, by inspired eloquence, by prudence, by compassionate mercy, by lovingkindness, by exalted example, by gentle forbearance, by nonresistance; but when confronted with extreme guilt his rebuke was piercing, his condemnation irrevocable, his resolution inflexible, his resistance immovable, his retaliation terrible.

He scourged money-changers out of the temple with a whip.

Of treacherous Judas he said: “One of you is a devil, woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born.” Of his apostles he said, “None of them is lost but the son of perdition.”

For his scornful executioners, much less guilty because only blind abettors and ignorant, official instruments of a forensic decree, he prayed: “Father, forgive them: for they know not what they do.”

Thus he taught these two great lessons:

“Overcome evil with good.”

Overcome extreme persistent evil with good gigantic blows of might to set things right.

The apostle Paul afterwards inculcated the same doctrine. Paul wrote, “Be not overcome with evil, but overcome evil with good; if it be possible, as much as lyeth in you, live peacefully with all men.”

Here again we note absence of the qualifying words . . . always, forever, and presence of the intentional, conditional clause “if it be possible, as much as lyeth in you, live peacefully with all men.”

This conspicuous conjunctive phrase plainly implies the impossibility of always and forever living peacefully with all men, and indirectly approves courageous militant methods of enforcing peace over unbearable injury and violence, whenever arbitration, kindness and reason fail.

Surely, then, it is honorable, it is lawful, for individuals and for nations to uphold honor; to protect property, life, home, from avarice, theft, and from infamous assault by the use of might under such intolerable conditions.

Surely then it is noble to resist, to fight, to repel, to conquer, or physically to perish in the righteous attempt.

Surely then it is just to “strike for your altars, and your fires, God, and your native land.”

But to entertain thoughts of hatred, of revenge, or thoughts of inflicting severe punishment upon wicked foes, is absolutely unpardonable under any circumstance. The apostolic reproof, however, “Vengeance is Mine; I will repay saith the Lord,” is literally misleading, for there is never any vengeance or any malice in immortal Thought, nor should there be any in the mentality of mortals.

Erring, heartless impulses to punish, to exact revenge, sometimes imputed to Deity for the sake of emphasis or illustration, should not be interpreted literally.

“Sin is its own punishment.”

Hatred is its own nemesis, its own destroyer, although Love also destroys hate; but Love’s process of destruction is forever free from knowing or harboring hatred.

When Love’s glow comes in, the gloom of hate goes out, like somber shade at dawn; like blackness of the night before the morning’s beam.

Love and Light extinguish night, destroy the obscurity of hate, sin, sickness, death.

Hate and night are but absence of Love and Light.

God helps those who honestly help themselves, is a much better admonition than “Vengeance is Mine, I will repay.” Why? Because it imposes co-operation, mutual effort to do right, and is exempt from the verbatim objection of putting mortal passion into immortal Mind.

We should realize that God uses His wonderful children in manifold, wonderful ways, far beyond our present comprehension, far above our greatest expectation; and if we patiently strive to adopt His kindness, mercy, justice, resistance, purity, force, in solving our problems, we shall thereby attract His powerful aid, merit and obtain divine healing, surmount difficulties, subdue foes, procure perpetual peace, get more abundant life, rejoice in the knowledge of Truth, sincerely worship, work with Him, and win.

Whatever is real, whatever is true in deceptive, mental, material personality, whatever is good within us, is derived from, dependent upon and controlled by, God, and manifests His Christ-power.

The concluding entreaty “for Christ’s sake,” frequently used in prayer, may therefore properly be extended into the more comprehensive appeal, “For Christ’s sake, and for my true-self’s sake,”— to specifically include our own real being.

For my true-self’s sake . . . meaning: for the sake of, for

the honor of, for the growth, greatness and glory of the inward, infinite Christ-idea with which we shall be individually identified; in which we shall be made brethren of Christ, be made *like him*, be made sons of God, through the maturity of righteousness, the sacred seal of divine approval — regeneration, transformation, transfiguration.

For correlative confirmation of these statements, see Hebrews, second chapter, seventeenth verse; and John, second chapter, second verse.

After his joyful resurrection, Christ-Jesus, within view of his disciples, was transformed and translated into the spiritual Universe, the celestial Kingdom, where he found his true-self, his perfect everlasting ego crowned with authority and dominion over all.

Thus through the exalting, elevating power of Principle he unveiled the glorious termination of the narrow way — upward to the realm of reality and might — onward to imperishable life and light.

This path of progress, exaltation, transfiguration, ascension is the straight and narrow way; the only way out of evil, persecution, derision — out of delusion, darkness, death; the only good and right way, the only pure and perfect way, the only sure and safe way, the only way to Zion, the only highway into heaven.

“Broad is the way that leadeth to destruction, and narrow is the way which leadeth unto life.”

Art thou, alas! too proud, too fond of frailty, feasting, fashion, folly, passion, pastime, idleness, luxury, ease, to take this most excellent rugged road, this momentous narrow way of salvation upward to your happy home of health, harmony, holiness?

If so, be warned in time — for “pride goeth before destruction, and a haughty spirit before a fall.”

Oh, be ye not of proud countenance, of vain imagination, of foolish conversation.

Oh, be ye not double minded.

Oh, be ye not stupid, ignorant, sensual.

Oh, be ye not frivolous serfs of style.

Oh, be ye not wicked worshippers of worldliness.

Oh, be ye not miserable, mistaken materialists.

Oh, look ye not solely unto senseless substance, unto gossip, unto gaiety, unto vanity. Oh, follow not after the proud, be not arrogant, iniquitous idolators. “Set not up idols in your heart.” “A high look and a proud heart is sin.”

God resisteth the proud. The Lord “hateth (ignoreth) a proud look.” The Lord opposes, repels, agitates, destroys haughty, hopeless sinners.

As for idols, we may also learn from Holy Writ that God divideth neither His honor nor His worship with idols, that He withholdeth His praise from idols.

“Idols of silver and gold made by man to worship shall be cast to moles and bats.” By Him they are condemned. “Idols He shall utterly abolish.” “They shall go to confusion together that are makers of idols.”

Oh, play ye not the traitor for worldly gain. Oh, be ye neither makers of idols, adorers of idols, nor servers of Mammon, for both idols and Mammon comfort in vain.

Oh, serve ye not strange gods, for the Lord shareth not His power with matter, neither giveth His praise to graven images, neither dwelleth in temples made with hands. The Lord maketh His own temples, the Lord’s temples are infinite and eternal, the Lord’s temples are spiritual and substantial.

Divine power is manifested in pure, loyal, loving hearts infinitely more than in temples made with hands, infinitely

more than in mystic, material objects placed in supposed, sacred tabernacles of dedicated, unoccupied, closed or empty churches. Such objects are impotent idols, mere impediments to perfectability.

Nevertheless, neither the most perfect heart nor any other exalted spiritual being is worthy of worship because blessed with divine favor. None of God's anointed, none even of God's greatest children — saints of the Most High, angels, Christ, daughters, sons, nor other creations — are ever permitted to share His worship or His praise.

Jesus said, "Why callest thou me good? There is none good but One, that is God."

Oh, why then pollute the land with detestable idols?

"An idol is nothing in the world, there is none other God but One."

How absurd to suppose temporal things can possess divine, worshipful permits through benediction, when all adoration belongs to the One Supreme Spirit and Him only shalt thou adore.

"God is a spirit, and they that worship Him must worship Him in spirit and in truth."

"Thou shalt have none other Gods before Me," for Mine is the kingdom, the praise, and the worship forever.

Oh, when will mankind fully recognize the shocking idolatry of confusing senseless substance with divine worship?

Because spiritual power operates separately through material elements, this is no valid reason to attribute Spirit's presence, influence and achievements to these elements themselves, to suppositional modes or movements of matter or to any anointed thing that man may bow down to it and worship it.

None of God's offspring, not even the most holy, deserves adoration; how much less, then, sordid substance; meaningless meager meat; dead, deceptive objects; pulse-

less dust; ecclesiastical images; and all multitudinous, material idols of mortal, mental misconception.

Alas, for the falsity of confusing inanimate things with divine worship or with divine power!

“Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold it is laid over with gold and silver, and there is no breath at all in the midst of it.” (Habakkuk.)

The operation of Spirit’s power through matter is independent of matter, although matter within controlled, moderate action is used as a temporary channel or way.

The delicate poise and exact balance of the universe are of God: yet matter *per se* is nothing; *ergo* matter, being nothing, is a path of little or no resistance to the might of Mind. Hence the psalmist sings, “O Lord: Thy paths drop fatness.”

Still there is no power, no good, contained in matter, although matter is penetrated by indivisible, invisible power, and by indivisible, invisible good as long as matter lasts.

Oh, when will erring humanity rightly comprehend the non-intelligence, the non-productiveness, the nonentity of matter; the marvellous Universality and unity of good; the independent, spiritual self-containment, infinite purity, perfection, and supreme penetrating power of Principle?

Whenever God contributes warmth to the body through consumption of food, air or water, He merely feeds mental vigor, continues probation on earth, holds in its appointed place that leaven of goodness, that seed of heaven, that hidden reflection of Life eternal implanted in every mortal; and so neither mineral, animal nor vegetable products produce this warmth or its invigorating effect, although they seemingly appear to.

Mechanical and chemical action, reaction and overaction, and their harmful, poisonous or fatal results are caused by

erring mortal minds, by wrong thoughts and by wrong deeds, not by matter.

Mechanical and miscalled chemical action or reaction, and their nourishing, harmless, helpful, satisfying results, are caused and controlled by right thoughts and right deeds and by unerring energy of divine Mind, not by matter.

Neither dirt nor dust can of themselves either produce or resuscitate; and yet Aristotle once wrote, "The land that produces beautiful flowers and luscious fruits will also produce noble men and women."

If this ancient philosopher intended his statement to be literally accepted, surely in the light of recent discovery and demonstration he has shown his ignorance of the eternal verities of Soul Science, for he must have known nothing of the sublime facts of being, namely: that progressive people and plants are rooted in Soul, not in soil; that the origin of noble men and women is spiritual, not material; that beautiful flowers and luscious fruits — every tree, every plant, every herb — were made (evolved) by God before they appeared in the earth.

Hence, there is no producing, governing power from soil, sunshine, seed, vegetable or viand, Aristotle to the contrary notwithstanding.

Hence, unintelligent matter is both nonproductive and non-destructive, since its fleeting forms and forces only destroy themselves, only annihilate no real thing . . . nothing.

Hence, although Spirit has no affinity with matter, yet Spirit and Spirit's creations and forces penetrate matter, often causing or controlling the mechanical and so-called chemical action wrongfully attributed to matter itself.

There is no causation from matter. Food is not self-active. We should clearly understand that matter has no volition, no initiative, no activity of its own. All energizing, life-giving substance and power are from Mind, not from

matter. Mind makes genuine motion. Structural organization has nothing whatsoever to do with divine power. The infinite cannot be contained in the finite, but the infinite can penetrate and improve the finite.

You may ask, if material food and drink have *independent* energies called heat-units and vitamines which satiate hunger and thirst and stimulate mental vigor, why may not material medicine also have a curative, *independent* energy, which heals the sick?

The answer is, it might, and we doubtless could conclude it did have, if the greatest and most successful physician who ever trod the globe, our Lord and Master Christ Jesus, had ever internally used any material medicine to heal with. There were doctors and drugs in his day, but he sought them not; he turned to Spirit for healing and he never failed to cure.

He certainly used food, however, of God's own producing to appease appetite, to satisfy hunger, when he miraculously fed the multitude with loaves and fishes, but when the sick appealed to him he gave them nothing to eat and nothing to drink, yet healed he one and all through prayer, through quiet, confident communion with his Father — the only primal, ever-present, changeless Cause of every permanent cure. And thereafter, at the close of his remarkable career, he directed his followers to go and do likewise.

Moreover, Holy Writ declares the prayer of faith, the prayer of the righteous, shall heal, shall save the sick; consequently we decide that food is helpful for hunger, but helpless for healing; that material medicine is powerless to cure disease. And we know these decisions are right, because fully substantiated by countless practical proofs of Christian Science healing all over the world. Proofs secured through practice of its precepts and resort to silent prayer.

This volume earnestly, honestly proclaims the power of

Christian Science to correct your mistakes, the power to put away evil, to overcome poverty, to end hardship, to heal sickness, sorrow, sin; to destroy darkness, discord, death. If you believe not the Book, believe its practical proofs, "believe the works."

Investigate competent testimony of truthful witnesses easily available everywhere, who have been blessed, renewed in mind and heart, restored to honor, health and happiness in Science.

Christian Science teaches that Spirit is not contained in Its unlikeness, that God's image is not contained in matter, in physical forms or in mortal minds, but nowhere does Science affirm that God's image cannot enter, cannot penetrate in some degree both mortals and matter. Why? ... Because there is at least a modicum of good, some slight reflection of infinite Mind, within and without of every mortal while mortality lasts; and because spiritual forms, signs and ensigns, immaterial messengers of Mind, unimpeded by atmosphere surrounding the earth, have appeared to mortals while still in the flesh.

But since mortals and matter considered by themselves are unlike Spirit, are nonentities, Spirit which knoweth no restorative apart from Its own being and bounty, invariably heals, not by means of mortals, not by means of matter, but solely by means of Its own offspring, Its own potions, Its own substances, Its own self-reliant, self-sufficient, independent power.

Hence, Spirit's remedies are purely spiritual, never material. Hence, Spirit penetrates, regulates, cures and is available everywhere.

But above all let us not overlook the great restorative, final fact of fruition, which so enlarges spiritual penetration that it becomes at last more thoroughly diffused, becomes *permeation*.

When spiritual permeation is reached, then the glorious energy, the intense degree of divine manifestation, the radiant power of healing Truth which permeates human minds, human bodies and material objects, causes their instant disappearance.

Then mortality is completely changed or destroyed. Then mortals become spiritually, righteously united to divine reflection through God's profound process of permeation, resurrection, reconstruction, ascension.

This new celestial consummation holds within its gracious grasp every similitude, form and feature needed for our identification of one another.

And when this celestial consummation, this ideal condition, is attained, then said similitude, form and feature shall appear both in and of our celestial bodies to adorn divine reflection.

Christian Science teaches that "spiritual death is oblivion."

Oblivion for what? Oblivion for whom? Certainly not for God's spiritual perfect son, God's eternal infinite image and likeness; for all of His offspring and formations are good and indestructible; consequently none of them can ever die, none of them can ever enter nonexistence or oblivion.

Hence from a spiritual standpoint there is no spiritual death. The meaning of this statement is that many mean mortals shall lose immortality, many corrupt, incorrigible sinners shall see death, shall surely die, shall return to their native nothingness . . . oblivion.

True Scientists are not Universalists. Nowhere in Science can you find set forth the favorite, fallacious fancies of Universalism: "God is no respecter of persons." "Salvation is universal." "Every sinner will be saved."

True Scientists know that God *is* a respecter of persons, that salvation is *not* universal, that every sinner will *not* be saved.

True Scientists see that, from a material viewpoint, "Spiritual death *is* oblivion."

True Scientists perceive, as previously explained, that God elevates many individuals high above others; that the heavenly gift of eternal life is not bestowed on every sinner. If "every sinner will sometime be saved," why did our greatest Scientist, who acknowledged himself to be a true prophet, consign his base betrayer to oblivion by saying of his Apostles, "None of them is lost but the son of perdition"?

The Scriptural statement, "There is no respect of persons with God" (Romans 2: 11), means that God's apprehensions, reasons and awards cannot be affected by earthly positions and possessions; cannot be influenced by gay clothing, pride or purchase . . . "With the Lord there is no respect of persons, *no taking of gifts*" (see Chronicles 19: 7).

Deity weighs worthy work, not worldly wealth; gathers good, not gold; respects right, not wrong.

To be saved, sinners must faithfully work, must sincerely strive to do right; must honestly obey the still small voice within; must depend upon Principle; must re-form, be transfigured by divine power, be permeated by Spirit, be individualized.

Dependence upon substitutional atonement is a mistake. No sinner can be freed from merited punishment by proxy. No sinner can be pardoned through the condemnation of a vicarious victim to suffer in his stead. No sinner can be saved solely through faith in another's unmerited, cruel crucifixion.

"Faith without works is dead." There can be no salva-

tion without individual industry, progress, reformation and re-formation. Christ demonstrated this beyond dispute, both in his life and in his death. He said to the wayward sinner whom he had healed, "Go and sin no more, lest a worse thing happen to thee." Sin inflicts its own punishment. Bad things happen to sinners soon or late.

Question: Christian Science affirms: "Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul." Does not this statement mean that every sinner will finally be saved?

Answer: No, here spiritually, rightly discerned, the words *us all* refer only to God's elect. They are quite commonly and frequently so used in their restricted sense, as in the expressions: The law compels us all to be present. We all must go. Meaning only those subject to jurisdiction of the law, or correlatively only those who have reached that stage of progress, that confident, confiding condition of Christianity amenable to commands of Truth, will be compelled to exchange the pleasures and pains of sense for the joys of Soul.

Surely our revered Leader had no intention, through using this utterance, to place herself and followers in that hopeless criminal class self-consigned, like Christ's Arch-traitor, to the lost in perdition, and then predict for that class eternal life.

Question: Christian Science declares that "every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." Does not this declaration mean that every sinner will at last be saved?

Answer: No. Overcoming false belief is not salvation. It is merely a step toward light or else an ultimate stumble into night; solely a move toward salvation or else a plunge into annihilation. In either event, mortal belief in a power

opposed to God would end; would plainly be overcome without every sinner being saved. Hence correct interpretation of this declaration in both a spiritual and material aspect is altogether free from allusion to all-inclusive complete earthly salvation.

Paul says, "Be not overcome with evil, but overcome evil with good,"—with spiritual understanding which casts evil out "as unreal." This is co-operative, efficacious overcoming which foreshadows the reward promised in Revelation by Spirit unto the churches: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

To overcome, or work out salvation, rely not solely upon pardon, but work and wait patiently on the Lord. Everything comes to him who works and waits. Everything comes to the faithful, the patient, the persevering, the energetic, the pure. "Seek and ye shall find, knock and it shall be opened unto you."

When spiritual understanding is reached, regeneration is near; marvellous newness of birth, God's mighty vivifying power is close at hand.

When you receive this wonderful blessing, this royal gift, this sacred seal of divine approval, you accept that enduring, joyful life which, once won, can never wane; which once bestowed can never be withdrawn.

Oh, then are ye saved indeed! Yea, then are ye delivered forever from illusive evil while still in the flesh, even before your great glory of final full salvation, before your ascension or actual entrance into Paradise.

Never trust matter. Never trust evil. Never trust illusion to cure your infirmities or save you from your destruction, for the only cure, the only rescue, they possess is oblivion.

Always trust Spirit. Always trust Mind. Always trust

God, good. Spirit is available everywhere. Spirit is the best healer.

Spirit, Mind, masters disease, destroys death; matter never does.

Spirit exists outside of material conditions and erring beliefs, yet neither matter, mortal mentality, time nor space are insurmountable hindrances to all-penetrating Spirit.

Spirit cannot be circumscribed nor contained in non-intelligence, yet "Spirit is the life, substance, and continuity of all things. We tread on forces." (S. & H., 124-25.)

Spirit is omnipotent. It penetrates all matter, but needs not, and uses not, matter's aid. In the absence of matter, myth, Spirit would still be here.

Oh, let omnipotent, omnipresent Spirit care for your body and mind.

Spirit cures through your rejection of error, and your acceptance of truth, but unless you practise purity, charity, honesty, truth is unacceptable; honor, health and holiness are unattainable; progress is impossible.

The barren soil of the sick and sinful must be prepared; must be ploughed, harrowed, cultivated; must be enriched with hope, fertilized with faith, softened with charity; must contain some heavenly aspirations, that the seed of salvation may take root and grow.

Seed of salvation and seed of sin are implanted in every sinner, "wheat and tares grow side by side until the harvest." The serious questions are: Which do you cherish and cultivate, wheat or tares, salvation or sin, life or death? Which do you want to harvest?

Know ye not that tares spring up from sinful, suicidal seed, flourish best in sterile soil, but bear no fruit? Know ye not that tares are as chaff before the wind, fit fuel for fiery furnace, utterly worthless for harvest?

Trust not in tares, in thorns, in thistles, but trust thou in holiness.

Whosoever is barren, whosoever is unfit for holiness, cannot obtain holiness.

Beware of covetousness! Beware of selfishness! Beware of swinish instincts in humanity which root up sacred seed! God gives nothing unto human hogs. Behold they wallow in mud, choke with greed, smother in slough, suffocate, gasp, die.

God neither knows nor causes either disease or death. He simply destroys them by bringing in life, else He permits them to annihilate themselves with all their illusions. Hence, genuine Scientists have no belief in, and no fear of, death. Hence, true Scientists view all things material in their true light from a spiritual, not a material, outlook.

Genuine Scientists are regenerated sinners.

Quite naturally, therefore, Science literature, Science curriculum of education, even Science Churches, may unintentionally impart the impression that they teach ultimate, universal salvation even from a material view. Consequently their doctrine of "while there is death there is doom," their doctrine of oblivion, of final death or extermination which awaits the faithless and incorrigible, is often mutilated by nonbelievers and erring Scientists to mean that Christian Science teaches inevitable salvation for every mortal sinner.

Because of this mutilation, this erroneous misapprehension, the author of this narrative hopes that his analytical, comprehensive interpretations of destruction, death and oblivion herein set forth will prove salutary.

"Resistance to Truth will haunt his steps," but it cannot prevent his proclamation of Truth, his proper explanation of the healing power of Truth, his exaltation of Truth,

his exposure of error, his announcement of everlasting unconsciousness for the incorrigible.

That genuine Scientists, firm in Faith, have no recognition of, and no fear of death, are blessings wholly due to their secure state of spiritual advancement.

Until beginners, nonbelievers and erring Scientists have attained this desirable, demonstrable degree of improvement, it is better to realize that from their own obscure viewpoint which is material, not spiritual, they actually *are* in danger of death — death in its broadest, most all-embracing sense — death both spiritual and material: spiritual, loss of everlasting life: material, relapse into their own ultimate unreality; than it is to accept the atrocious, treacherous teaching of certain deliverance for every sinner from impending doom.

These beliefs in danger, although inferior to correct conceptions of security, are nevertheless not in the aggregate either fanciful, visionary or deceptive; indeed, they are far more advantageous, much nearer fact, than the hazardous, absurd, incorrect, primary notion of all-inclusive safety; the pernicious fabrication of inevitable, universal salvation which encourages ceaseless participation in harmful pleasures, sensuality, sin.

Only when sinners have emerged from darkness into light, have become divine Scientists through regeneration, do they safely realize that salvation for them is inevitable; because then their realization is not material, but spiritual: is not of themselves, but of God; because then they become grateful recipients of the sovereign Seal of Soul, the imperial Impress of Principle, the paramount, permanent, priceless Pledge of Deity's subsequent demonstration over discord, disease, death, delusion.

Regeneration, spiritual baptism, is Deity's demonstration

over sin. Once received, relapse into fear, and relapse into evil are thereby prevented. During the rest of mortal experience, discord, disease and death may have their day, may subject newborn celestial heirs to annoyance, possibly to anxiety, but nevermore to dread, nevermore to dismay, nevermore to despair.

Bestowal of man's bright birthright brings being into that protected path of progress where loss of life is impossible, where all life is immortal.

Hence immortal life, salvation, is unavoidable only unto those who have exchanged material belief in death, and material belief in insidious worldly life, for sacred solace of Soul, for absolute knowledge of God, for happy heritage of Heaven.

Hence eternal life, salvation, is inevitable only unto the saved.

Hence transition from temporal, erring belief in death to eternal, unerring knowledge in Life, is caused by creative Mind.

Wait and work patiently for Mind to move upon the waters of misbelief; then shalt thou safely realize salvation.

Although it is true, as stated in Science, that "Error cannot remove (*cure*) the effects of error," still error, being self-destructive, can destroy these effects by casting them into oblivion . . . so, in the sense of being annihilated, error *can* remove the effects of error; but in the sense of being cured by Truth, error cannot remove the effects of error.

One of the most salient reasons why many critics wrongfully claim contradictions, incongruities, in "Science and Health," is because they read carelessly, making little or no attempt to comprehend the intent of its author. Any work of wisdom, any metaphysical treatise, any inspired book, subjected to such childlike, superficial treatment,

would be seemingly contradictory, incomprehensible.

Immature investigation should be abandoned by the mature; then, if not prejudiced by intolerance, nothing could obscure their perception of the forceful arguments, consistency and truth of Science; then nothing could prevent them from securing profit, purity, perfection, power, by diligent perusal, and research.

Looking for apt examples of alleged contradiction, ambiguity, we find on page 278, S. & H., line 11, the statement, "Spirit can have no opposite." Same page, line 29, the contrary statement, "We define matter as error, because it is the opposite of life, substance and intelligence" (Spirit).

Here with rational design, deep insight, wise and worthy motive, for sake of comparison, the author delineates Spirit or Truth as having no opposite, and then matter or error as being the opposite of life, substance and intelligence, alias Spirit, Truth.

Are these assertions contradictions, ambiguities, religious blunders, metaphysical mistakes, Science sophistries, made by the author?

No, and Yes. No, if we fully apprehend the intent and meaning of the writer. Yes, if, unlike her, we place our outlook solely on a material plane, and ignore explanatory context.

Observe, the writer plainly speaks about opposites first spiritually, afterwards materially. Material language and material expressions are often needed in the exposition of Christian Science to help mortals attain through careful comparison precise mathematical truth. Thus the helpful question arises, which attitude, which declaration is correct? the spiritual or the material. Which assertion is honest logical, true? which deceptive, pretentious, false? Both cannot be true; one must be true, the other untrue.

If Spirit is immortal, imperishable, omnipotent — the only substance, all in all — it is simple to see, from a spiritual basis, that Spirit can have no opposite, no opposition, no opposing power; and it is also clearly apparent that the author's intent was to make her subsequent statement about matter being such opposite, . . . merely as a valuable, preconceived, co-ordination with prevailing mortal opinion more readily to correct it.

Co-ordinate diversity of opinion is useful; therefore it is judiciously used, not to repress, but to express, truth.

The faults that fault-finders falsely find in the Christian Science Text Book are not genuine faults; they are co-operative, comparative guides to point the way, or else symbols of error which, by reversal, signify truth.

Science statements that "matter and Spirit are antagonistic," that body and being, mortal and immortal, sense and Soul, impurity and purity, evil and good, sickness and health, death and life, sorrow and joy, hate and love, poverty and wealth, war and peace, discord and concord, darkness and light, finite and infinite, error and truth, wrong and right, impotence and omnipotence, etc., are opposites, are similar, parallel, conflicting concessions to materialism, instituted by the most prudent, practical, particular, as well as the most inspired, exalted and spiritual religio-philosophy extant, to enable man to master deception through temporary use of error's fictitious "opposites."

And although these mystifying worldly opposites involving so-called opposition to truth becloud the apprehension of truth, and belong solely to human reason, still stately Science cogently states their presence in order to destroy their false-claims, in order to help the self-deceived differentiate between right and wrong, and so discover right.

Oh, bury not the lessons, the truth of Christian Science, in the shroud of its letter!

The vast majority believe matter, body, mortal, sense, impurity, evil, sickness, death, sorrow, hate, poverty, war, discord, darkness, error, wrong, impotence, etc., *are* something, whereas they are not even opposites of something; they are one and all only imaginary, suppositional opposites, hence absolutely really nothing.

There is only One-Spirit, One-Soul, One-Right. The opposite of Spirit, Right, is nought, zero; substantially no opposite.

The indestructibility, the eternity of matter, is commonly taught in the schools, and accepted by students as fact instead of fable, but comparative surveys of recent scientific achievements, natural, and supernatural or divinely-natural, now disclose tendencies toward mutual agreement based on powerful evidence which vigorously refutes the eternity of matter.

Most enlightened, distinguished natural scientists now assert that matter is either the product of invisible energy or of invisible mind. Whether this energy is real or unreal, whether this obscure magician named mind is mortal or immortal, they fail to state.

Here Christian Science, the divine arbiter, appears, unfolds facts with luminous spiritual perception, her infallible microscope of Truth — announces matter to be error, a visionary concept of bogus mental energy, a vacuous vagary whose initial, mischievous magic-maker is properly designated delusive mind — declares this fanciful force and this mysterious mentality unreal, decides that matter itself is substanceless, soulless, passing illusion, always transitory, temporal, never eternal; that matter's supposed mind is mortal.

Spirit, Truth, is the Light which disperses the gloom of error. When error is thus extinguished and only Truth remains, it is plain Spirit, Truth, has and "can have no opposite."

We also call matter or error, and all of its sinful satellites, the unlikeness of Truth, and yet we understand that Truth can have no unlikeness. Why? Simply because Truth is real; error, and its restless, rotating, addled adherents, unreal — Truth something, error nothing.

Nothingness clearly could have no factor, form or feature with which to misrepresent or be the unlikeness of Truth, or of anything else.

Everything within the realm of Truth in some degree reflects Truth. Everything fully outside the realm of Truth in no degree reflects Truth.

Question: How can any one or anything be outside of the realm of Truth if Truth is everywhere?

Answer: Truth is everywhere, but not equally manifested everywhere. If Truth is sufficiently manifested to regenerate the sinner and he is thereby renewed, revivified, he is in the realm of Truth. If Truth is not sufficiently manifested to save him, he is either in a place of probation moving toward, or receding from, spiritual manifestation; or else he is wholly outside of the realm of Truth in the pitiless pit of perdition, where manifestation of divine power cannot reach him, because he no longer exists.

Thus Truth is everywhere, but he having persistently, fatally rejected Truth, having stumbled, crumbled, into everlasting oblivion, is nowhere, is wholly outside of Truth's domain.

Thus "nothing is left to be saved."

Question: What say you of the Science statement, "Spirit, Soul, is not retained in man, and never is in matter"?

Answer: Rightly understood this statement invites comparison of man with matter, of matter and man with Soul, and suggests the scientific analysis that Spirit, Soul, is everywhere but not equally manifested everywhere.

Retention of God in man, of Infinite in finite, of Unlimited in limited, is of course impossible pantheism.

God is the perfect, indivisible, omniscient Unit of the Universe, the One Creative, Curative, Central Orb of all His offspring, and none of His images, none of His reflections, can in anywise retain, absorb, or contain Him, much less can mortals and matter.

Comparison of "not retained in man" with "never is in matter" indicates divine presence in man through a higher degree of manifestation than in matter, and also implies God's limitless extension, His universal presence.

The kingdom of heaven, God's gracious mighty manifestation, is both within and without you.

Omnipotent Everpresence everywhere is undeniable; because Spirit, Soul, sounds the deepest depths, conquers time and space.

This prodigious, profound penetration, this vast, deific immensity, is far beyond our feeble comprehension; but we rejoice in the knowledge of its truth since it makes God instantly available, able, willing, and ready to supply every righteous human want, even the glories of eternal life.

God's stated absence from matter means that His highest Horeb-manifestation is made in man, never in matter.

An appropriate Scriptural illustration of comparative, divine manifestations may be found in First Kings, chapter nineteen, where it is related the word of the Lord came unto Elijah in the cave of Mount Horeb and said: "Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire; and after the fire *a still small voice*. And it was so, when

Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?" And Elijah answered and obeyed the voice.

Suspend that man whose wilful, harmful choice
Subverts objection from the still small voice;
Whose carnal course is dissolute and wrong,
Who follows folly of the tinsel throng;
Whose thought, intent on luxury and ease,
Transfixed on foibles as supreme to please,
Covets but gold to gloss his ugly way,
Resents your efforts to forestall dismay.

Dismiss that man.

Avoid that man whose heedless, hapless choice,
Condemns wise counsel from the inward voice;
Whose deeds defraud, dishonor, shame, disgrace,
All noble intuitions of his race;
Who scorns the righteous, and detests the meek,
Uplifts his ruthless hand to rob the weak;
Whose hardened heart, whose sordid sinful sense,
Persistently reject God's recompense.

Ignore that man.

Unyielding, ungrateful mortals, deaf to conscience, who turn flippantly away from silent promptings, from "still small" but greatly helpful utterances, who wickedly waste wholesome whispers of the Word, criminally conspire against themselves at the expense of progress.

Infidels and ingrates, they needlessly gravitate greedward. They covenant with selfish sense to resist reflections of good. They oppose unfoldment of the infinite image, obscure manifestations of Mind, defy demonstrations of Deity, refuse God's grace, hasten hazardous hardship, endanger their own dominion, solicit doom.

Noble manhood, good character and good morals depend

upon God's guidance, gifts and rewards. "No good is but the good God bestows."

To imagine that empty human will without heavenly help, separate and apart from infinite wisdom and influence, void of spiritual manifestation, is self-sufficient for real advancement, is the very antithesis of truth.

Equally erroneous are misapprehensions that character can be purified, morality perfected, man made and elevated, through mysterious methods of Agnosticism, Darwinism, Paganism, Infidelism, Idolism, Theosophism, etc., founded on cruel creeds, enchantments, incantations, exhortations, reincarnations; on material or semi-material impossible evolution, or on any superstitious, religious misbelief.

False theories that idols made man, that matter made man, or that Substance, Life, and Intelligence combined with matter made man, must be thoroughly eradicated.

Spirit cannot unite with its baseless, supposititious, temporal opposite — matter. Spirit forever uses perpetual essence, indestructible substance, everlasting knowledge, supreme power, in unfolding and developing man and the Universe.

Such is Spirit's exquisite, superlative art of making old things new; God's deep, unsearchable act of unceasing evolvement and transformation, the joy of earth, the delight of heaven, rapturously revealed, gloriously prefigured in the Ascension.

Hence spiritual man and spiritual creation never began, never will end.

Notwithstanding this omnipotent, profound process of creation, manifestation, transmutation, individual identities are always preserved. Thus it is that noble men and women, harmless animals, plants and planets, rooted in Soul, remind us of God and His marvellous, immaterial, perfect works. Thus it is that even floral perfection, fragrance,

beauty, form and color are transmutable and eternal.

On page 240 of "Science and Health" we find the following eloquent words — impressive, symbolic, scientific — glowing gems of inspired thought. Mount them fondly, firmly in your memory with the enduring platinum of permanent possession, for they are far more precious than pearls:

"Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature.

"Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens — all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light."

When as the leaflet, we relinquish shadows of evil, turn-toward Light, we approach regeneration, that divine degree of improvement which links us in secure co-ordinate juxtaposition with the perfect man; making us immune from immorality, keeping us in confident, peaceful communion, fully prepared, ever ready for subsequent transmutation.

Until mortals become immortals, and until at the end of probation through this mighty means of transmutation they find their eternal Ego — their effulgent, unobstructed reflection of infinite Life — they should seem to have a dual personality, but in proportion as they move upward along the Godward way this confusing, complex, seeming duality disappears.

Mortals, however, who are so sodden, so deeply buried in materialism, so dreadfully deceived by human disbelief, that they cannot even perceive the grandeur, the dignity, yea . . . the duality of nature which points to Mind, perfect manhood and paradise are indeed woefully, pitifully, densely blind.

Behold, the fateful stamp of ignorance, the black mark

of the beast, would brand their brows, if another trial, doubtless for many a better, a more available, a more abundant opportunity, did not hereafter belong to them during the second or last probationary period.

Therein many who depart from earth undeveloped, many mental dwarfs, many bound head, hand and foot, with imbecile impediments, many arrogant wanderers, many wicked wrecks, many deluded infidels, many barbarous inhabitants from heathen lands, shall overcome preceding obstacles, correct past mistakes, surmount hindrances of nativity and environment; shall harken, hear glad gospel tidings, turn toward Light, behold the beaming Star of Christian Science, and be cured.

We read in Paul's Epistle to the Ephesians, third chapter, that Christ before his Ascension first descended into "lower parts of the earth," Hell, Hades, the grave . . . meaning another place of probation, another condition of mortal experience.

Hence in Hades, as on earth, Christ healed the sick and sinful, and pointed out the way to Paradise.

Christ's purpose was to give equal opportunity for salvation unto all.

In Hades subliminal human bodies of earth's departed, forever released from flesh and blood, less corporeal than carnal bodies here, set free from physical bondage, easily pass unobstructed through the earth.

There, the idiot, the incapacitated, the born degenerate, are more frequently relieved from the incubus of organic, natal deformities and allied mental disorders, than here.

There, cripples, infants and children grow in grace. But, alas! there also, the ingrate, the sensual, the incorrigible, the impure, the hardened, the heartless, the hopeless, the incurable, still stubbornly resist Right, grovel in gloom, stagger toward doom.

Question: Does God finally cure (save) every born imbecile, every derelict evidently blameless for his natal incapacity?

Answer: No.

Question: Do you think that is just?

Answer: Yes. All such questions as these, however, have no reasonable right foundation; they are visionary, feeble, foolish. In fact, all questions asked in this Book are similar material, mundane queries which sprout forth from shallow thinking, but they are included herein for the same benevolent purpose that symbolical statements and alleged conflicting contradictions are included in "Science and Health," namely, to help humanity differentiate between purity and impurity, perfection and imperfection, power and impotence, reality and unreality, good and evil, and so select good.

They are also included to show that Christian Science meets every fickle inquiry, every faltering surmise, with forceful refutation, especially if instituted with sincere intent to know Truth.

Magnanimous Science, ever correct, never incorrect; ever beyond reach of embarrassment, always high above querulous sophistry; cheerfully welcomes thorough investigation, expert examination, and graciously stoops to conquer.

"Divine Science always has met, always will meet, every human need," every honest inquiry.

Christian Science knowledge is unassailable, powerful, divine; therefore it is able to unwind the snarls of worldly wisdom, to liberate captives, to enlighten philosopher, sage and potentate.

Christian Science often refutes error by freely furnishing secret, symbolic and unsuspected missing information.

There are no flaws in stately Science.

Question: Does God finally cure (save) every born

imbecile, every derelict evidentially blameless for his natal incapacity?

Answer: No.

Question: Do you think that is just?

Answer: Yes.

In reference to the first query answered in the negative, it should be clearly understood that abnormal derelicts become normal nonderelicts hereafter, and have equal opportunity with every one else in their next more rarefied, tenuous experience, to penetrate matter, span space, choose correctly, and advance.

But, nevertheless, if, after receiving this remarkable freedom from natal captivity, and this subtle penetrating power of thought and movement, they persistently disobey the still small voice, renounce Right, turn permanently away from Light, as many daringly do; then such prior imbeciles, such normal yet rebellious nonderelicts, shall be eternally lost.

As seen from facts above, and from further facts below, not even blameless born imbeciles, innocent idiots, shall all be saved. And for like justifiable reasons, because of nonimprovement of fair future opportunity, because of wilful neglect, impious ingratitude, fatal folly, deadly disobedience, rabid rebellion, monstrous mortal mutiny — capital crimes committed by them hereafter — neither shall all cripples, infants and children be saved.

Notwithstanding this important missing information, equal opportunity, however, is in no way needed to justify divine omission to save; for the simple sufficient reasons that God never made sinners, nor sinless imbeciles who reflect their own evil origin: that although He searches hearts, and is acknowledged to be the supreme Judge of all the earth, still because of His immaculate perfection He cannot cognize other than good; that He always looks for

good, never evil; that His judgments, consequent actions and omissions are based wholly upon conditions of good as He unerringly finds them, never upon conditions of evil.

Omnipotent Perfection never created imperfection.

Omnipotent Perfection is not responsible for imperfection.

Omnipotent Perfection cannot behold imperfection.

In reference to the second query about God's justice, answered in the affirmative, the correctness of this affirmation is already briefly covered; but in order to be more explicit and more comprehensive, we may ask: What is justice? Science replies, "Justice is the moral signification of law." Therefore, rightly weighed, God's justice, God's law, is founded upon morality, upon purity, upon divine decrees concerning conditions of good in, or co-ordinate with, earthly phenomena. The trouble is mortals do not rightly apprehend the apposition of right, of good to erring phenomenal selfhood — the apposition of divine Justice, which cognizes no evil and no evil-doer, to human justice.

Mortals assume that God created imbeciles, created them senseless idiots; and so they are innocent of offending Him, and His justice should decree their salvation.

But God never evolved any afflicted idiotic individual, and imperfect person, nor any sinful subject. Neither can imbeciles, imperfect persons, nor sinful subjects either offend in any manner or be recognized by God. Therefore God's justice is not involved; it is clearly in apposition to, "antagonistic" to, human justice, since He is forever free from receiving earthly offense, from seeing derelicts, sinners and sin; is eternally conscious of, and responsible for, only His own creations.

How true it is, if you are not born of wisdom, a child of Wisdom, you cannot understand or justify wisdom.

Christ truly said to whimpering whisperers, to scandal-

mongers, to insidious fomenters of dissension, to perfidious plotters, to seditious doubters of his day, to those who wickedly found fault, who falsely accused him of being "a wine bibber," a glutton, for eating and drinking with his friends . . . "Wisdom is justified of all her children." Justified, not of offspring of human wisdom, but of offspring of heavenly Wisdom.

Only God's regenerated, only God's celestial, children can correctly comprehend and support the perfect justice of profound Principle.

Human justice, prone to err, hunts for evil and acquits or condemns evil-doers in accordance with testimony disclosing their evil deeds; good is seldom sought, seldom found, and more seldom permitted to palliate material punishment. As for spiritual punishment, there is none, unless you choose to call Wisdom's omission to save hopeless self-conspirators and self-offenders spiritual punishment.

How any sensible person can possibly believe, after study of Scripture and Science, that every sinner will be saved, is utterly incredible.

Christ significantly said in his notable Sermon on the Mount: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to *destruction*, and many there be which go in thereat."

At another time, when comparing the saved, the selected people of Paradise, with the lost or unaccepted populace of perdition, he said, "Many are called but few are chosen."

Paul also pointed out with crystal clearness in his Epistle to the Philippians, that the *end* of Christ's enemies who mind earthly things is *destruction*.

In the third chapter of Genesis, concerning *unreality*, we may read that the voice of the Lord (Jehovah) said unto Adam: "Dust thou art, and unto dust shalt thou return." Thus the nature, origin, destiny and doom of delusive evil

in Adam, the first transgressor, were declared by Apocrypha to be dust.

Dust made the Adam-man. Dust destroys the Adam-man. What is dust?

Christian Science defines dust as "nothingness, the absence of substance, life, and intelligence," and also declares that "sin is the only element of destruction." Whence it follows that dust, death, destruction, evil, sin, are all tragic elements of oblivion; and that the Adam-man's ignoble fate, the Adam-man's destruction, is caused by sin, not by condemnation, purpose or power of the Lord.

Deity does not directly destroy sinners, for Deity's destruction is merely the withholding of substance, life and intelligence, through failure to find faith.

There is no destructive element in Spirit, Soul; hence Spirit never directly destroys sinful mortals.

There is no imperfect material in heaven for Spirit to use; hence Spirit could not make imperfect material men.

Christian Science rightly *deprecates* belief in dust, in death, because such belief is really false; a negation, a nonentity, based upon absence of substance, life and intelligence, based upon nothingness; because such false belief in death, if permitted to dominate, tends to becloud true belief in life, tends to obscure spiritual aspirations and inspirations.

Nevertheless, Science deeply deplores the ambiguous interpretation of this correct depreciation accepted by so many mistaken mortals to mean that every sinner will finally be saved. And so Science solemnly warns against such sinister, enticing error, such cunning dual danger of misplaced confidence; for death materially discerned, that is from a material viewpoint as a destroyer solely of things material, is not a false belief; it is only false as a claimant to destroy something spiritual, something real, something inde-

structible. But belief in universal salvation (meaning, thereby, certain future salvation for every sinner) is corrupt to the very core from both viewpoints — is false materially, and false spiritually, because “many are called but few are chosen.”

Oh, beware of such falsity, such dangerous duplicity. Beware of such dissimulation, such hazardous hypocrisy, such glittering guile, such bewildering benevolence. Beware of such deceitful, decomposing, deadly venom.

The forever fact, that salvation, that eternal life, substance and intelligence, is withheld and diverted from many undeserving, many unprofitable, is again accurately shown in Christ’s impressive parable of the unused talent.

This graphic picturization positively demonstrates that the “talents God bestows must be improved” or life be lost, and the guilty laggard “cast into outer darkness.”

Christian Science avers that if God’s single talent is unused, unimproved, it “decays and is lost.” Here we have another excellent example of the importance of rightly understanding material expressions.

Is God’s one, least, last, deserted talent deplorably lost?

Yes, but only to the wilful or ignorant loser, who needlessly neglects to use and improve it; for none of God’s talents can really decay since all are eternal.

This precise parable plainly proves that God’s patiently-waiting, unemployed talent shall at last justly be diverted, added to the wealth of a richer, more appreciative, more deserving, more profitable person; and so such wondrous talent shall not of itself be lost, nor its ultimate usefulness be prevented.

There is no decay, no dissolution, no oblivion, for talents of Soul.

When Soul’s, Spirit’s talents of minute degree find unyielding opposition instead of faith, rigid resistance instead

of welcome, they are finally diverted, never dissolved.

Diversion of the one unused celestial talent closes forever the door of equal opportunity, terminates probation, irrevocably permits complete annihilation.

Passing nebulous belief that oblivion overwhelms the disobedient, the improvident, the indigent, the incorrigible, is no grave obstacle to beginners in their battle for blissful being.

Science declares "*universal* belief in death is no advantage," because primary, *partial*, fleeting belief in death through yielding to supernal better belief in life, obtains regeneration; without which no sinner could get *perpetual* belief in life and no sinner could be saved.

Ergo, because regeneration changes belief in death to belief in life or to everlasting knowledge of life, "*universal* belief in death" is clearly of "no advantage" and evidently impossible.

- Science further confirms these affirmations by stating, "*Belief must melt into spiritual understanding*," into exalted understanding of life eternal.

Whence we learn, while temporary belief in death is no advantage, it is also no disadvantage, no hindrance to spiritual development, unless so stubbornly set, so firmly fixed, that it becomes permanent, paramount, prohibitive, unyielding, defiantly rejective of belief in Life.

Those who give up belief in death must indulge that belief at first, in order later to abandon it. Inhabitants of earth are not angels.

During early progress prior to mental newness of birth, waning human belief in death is materially natural, and is no detriment to subsequent discernment of death as delusion.

But desire to improve mortal beliefs does not justify acceptance of alluring faith in all-inclusive worldly salva-

tion . . . the ambiguous, stealthy, deceitful, stubborn doctrine that every sinner will sometime be saved; which is both materially and spiritually unnatural and nowhere sustained in Scripture, or in Science.

Such false doctrine, such futile faith, is non-Scriptural, nonsensical, un-Scientific, untrue: and this volume which truthfully explains and confirms Christian Science, shows it to be demoralizing, dangerous and subversive of Christian effort to help humanity.

This untenable, utilitarian, Universalist sophistry which boldly proclaims that Providence delights in bestowing everlasting life upon the greatest number, is strabismal and absurd, for the irrefutable reasons that God is the Sum of All — the exhaustless, limitless, self-inclusive Source of innumerable progeny; that God's offspring have forever exceeded enumeration; that God's children are countless; that heaven's population cannot be calculated, increased nor diminished; that transmutation of earthly individuals cannot create celestial identities; that numbers add nought to noumenon.

The nature, power and pleasure of profound productive Principle are sadly misrepresented by mathematical, mundane measurements, are grievously misconstrued by material misapprehensions.

Dwellers in Paradise are infinite, eternal, beyond computation, and intact.

Worldly wisdom, uninspired, is fundamentally fallacious.

Spirit's alleged joy in saving the greatest number, is desultory, delusive dementia.

Universalist, universal predestination is pulseless, purposeless.

If salvation is inevitable for all, then Scripture and Science are denied, defied; are deprived of incitement to do daily deeds and meet urgent needs.

Then Decalogue, Gospel, gradual reformation, fitness, probation, are unnecessary.

Then the impenitent, the impertinent, the indolent, the remorseless, the selfish, the frivolous — licensed to revel in dissipation, to loll in luxury, to lure licentiously, to lie loquaciously — may ridicule right, deride decorous diffidence, violate virtue, with impunity.

Then fastidious fitful followers of fickle fashion, truants and traitors in tinsel toggery, may scorn, from sensual summits of gaudy gaiety, the noble, the honest, the pure and the poor; then vicious votaries of vulgarity — impudent, erratic, disorderly, garrulous, dissolute — may jeer the just, jilt the meek, revile the venerable, mock the modest, crown venal, voluptuous Vanity, queen; then patriarch and prophet, seer and saint, mission and missionary, sonnet and sermon, exhortation and example, consecration and sacrifice, purity and piety, precept and prayer, may be jauntily jibed and gibbeted, without restraint from ruinous retribution.

Then conspicuous gad-about gossips, capricious assassins of character, atrocious crooks and criminals, infamous felons, barbarous bandits, horrible murderers — wilful, reformless, malignant monstrosities of material mindlessness — may libel, defraud, steal, assault, kill, *ad libitum*, and still stay positive of being pushed into heaven.

Then crocodile Death, rising from cinders of cremation, from ashes of corruption, from dust of destruction, from the poisonous pit of delusion, may prove to be the puppet of pride and perfidy.

Then black Oblivion may mask as a cheat, a chattel of cunning conspiracy; Perpetual Punishment, Everlasting Extinction, turn tool to terror, cruelty, cupidity, crime.

Obviously this is audacious, all-embracing, satanic ingenuity; hideous, hobgoblin humbuggery, destitute of wisdom.

Warning the sick about death is wrong, because it needlessly frightens them and tends to hinder their recovery. Spiritually considered, death is unreal, impotent, untrue; but materially considered death is effective in fully destroying desperadoes who have their "passing day." Hence, if I see danger of death to healthful criminals and give no warning, I am not a felon's friend but an accomplice of error; if I deny death's danger, think every reckless reprobate, every malicious malefactor, every deluded religionist, sure to be saved, withhold warning where needed . . . I am an enemy of morality, an impediment to improvement, an obstruction to opportunity, a foe to progress, the very embodiment of crafty, insidious evil.

Destruction is of two kinds,— complete and incomplete.

Complete destruction fully exterminates persons and things.

Incomplete destruction exterminates persons and things except their transmutable identities. If thou art saved, thou shalt not wholly die.

Salvation should precede delusion named death, and must precede delusion called "second death," to overcome its power and prevent complete destruction.

Spirit's deep method of transmutation through which organic forms, features and personal characteristics are transmuted and eternalized, is an unsearchable Soul-secret, dependent solely upon Soul-action, or upon divine and human consent.

Pure Principle's profound purpose, Truth's translucent depth of transfiguration, is unfathomable, is beyond mortal measurement; still this undefined, invisible magneton motive, this mighty manifestation of immortality, this celestial climax of conversion, this mastery of brain and brawn, this most marvellous effulgent event, ultimately uplifts faithful followers to more clearly comprehend "the reality of all

things brought to Light, even the allness of Soul, Spirit, and the nothingness of matter."

Verily this is the great attainment, the grand achievement, the glorious majestic fruition of Truth's manifold demonstrations.

Rejoice that you can participate in Thought's tremendous ontological spiritualization.

Rejoice that you can be changed and yet be wonderfully, everlastingly, identically maintained and preserved.

That you can be ennobled, enriched, evolved; be outlined anew, be beautified in color, form, feature, character; be endued with wisdom, exalted with truth, radiantly refined in quality.

That you can be strengthened and stimulated to reflect the perfect power which overcomes despondency, delivers from discomfort, frees from fear, destroys earthly dreams of discord, doubt, disease, death.

Paul proclaims, "God hath raised up the Lord, and will also raise up us by His power." (I Cor. 6: 14.)

This is a foundational doctrine of Christian Science, upon which Truth's tenets firmly stand, inculcating glorification of Christ and Christians; but nevertheless let transgressors take heed, for Christian Science also teaches "the *dangerous possibility* of dwarfing (rejecting) demonstration of Truth by sin." (S. & H., 445: 12.)

Burdened with evil, what benefit is it for non-regenerates to deny their possible deadly danger?

Only the saved are immune from peril and perdition.

Only the elect really realize they are released from ruin.

What sensible reason supports the curious supposition that divine demonstrations, donations supernal, cannot be "dwarfed by sin," be *withdrawn* from wilful workers of woe, or, more carefully speaking, be permanently withheld from those who persistently refuse them?

What boon is it to banish good by staying bad?

Remember, Mind's manifestations, Truth's demonstrations, are either accepted, repelled or else finally, forever absent.

What improvement is it to grasp goodly temporal things and reject gracious gifts eternal?

What aid is it to like dying luxury and dislike deathless life?

What help is it to cherish honors and abhor holiness?

What gain is it to get gold and forget God?

What assistance is it to seize success and silence Science?

What solace is it to follow sense and foil Soul?

Alas, that sinners, like starved sheep, should view verdant vales, hunger for earthly harvests, and note not whence they come!

Alas, that corruption and cupidity should cripple capacity, cover Creation, hide Creator!

Although Light cannot commune with darkness, Soul with sense, Spirit with matter, Good with evil, yet Deity makes, develops and sustains all that actually exists.

God creates and clothes the lily: God is the Foundation of the verdant vale, the placid lake, the wooded dell, the floral bower, the silver moon, but all matter they retain is transitory and of mortal mental origin.

Rightly discerned, men and women, flock and herd, field and flower, and all so-called natural objects are compound dual ideas. In their last analysis their deceptive duality shall be simplified. They shall be changed into beautiful compound spiritual objects or be completely self-destroyed.

As herein previously explained, more thoughtfully stated, this change into spiritual objects is a transition in or within said spiritual objects or bodies; more properly a putting on of effulgent forms of immortality by means of the unknown method, the secret might of Mind — for spiritual objects are eternal, . . . they are also variable. Matter

and material objects are infinitesimal, incomprehensible, impossible in infinitude.

God is said to be changeless. This is a moral assertion referring to His infinite wisdom, justice, goodness, truth, life, and tender love.

God knoweth no evil. His love never wanes.

God's forms, formations, images, reflections, although individually preserved, are otherwise frequently changing; and God's myriad glories adorn vacuous limitless space with exquisite kaleidoscopic unfoldment.

Change is the delight of creation and Creator.

Celestial scenes are movable.

Material identities are perishable but they also are movable, salvable, transmutable; and if transmuted or saved, their suicidal destruction is thereby prevented.

Organic appearances, forms and colors are patterned after the divine in varying diminutive degree, constituting corporeal capacity for transmutation from physical bodies to spiritual bodies, without loss of identity and identification.

Transmuted persons have "dominion over all," possess undreamed of faculties and powers, including timeless speed. Why many individuals reach heaven and many are self-destroyed, knoweth no man.

Mind's manifestations silently work on earth through ways of understanding, righteousness, knowledge, . . . lanes of least resistance "between the real and the unreal." But of what cross-currents, and of what contiguous elements these composite lanes, these transmutable complex identities, are constituted, knoweth no man.

It is convincing to learn, however, that even here 'midst marvellous modes, in wonderful ways, glimpses, shifting scenes and celestial reflections sometimes appear; radiant rays of Light converge into points of guidance; spheres,

stars, nebulæ, . . . yea, even glowing, glistening, snow-white Paracletes, luminous effects of the power of Principle, astonish, instruct and inspire Seers, Prophets and Apostles.

Right belief in Life should supersede belief in death. Yet first or early belief in final death as an effect of, or self-imposed penalty for, evil deeds — like involved sickness, suffering, sorrow — often restrains repetition of evil, but never becomes a genuine guide, an indispensable heavenly help.

Restoration to physical health and all worldly benefits is likewise secondary and nonessential to salvation. Perhaps sometimes physical healing, if granted, might postpone transfiguration, disturb Olivet-demonstration of Truth, because neither healthy human bodies nor flesh and blood can enter the Kingdom, and because, occasionally, exceptional irrevocable decisions for periods of ascension are predetermined.

Hence, failure to receive physical healing in Science cannot discourage true Scientists, who realize they are released from fetters of sin and death, are mentally mended, sealed, to be forever blended, with Life and Love.

What other blessing need we ever ask? This is the most munificent, the most magnificent, the most momentous, the best of any career.

Failure to receive physical healing is no detriment to spiritual growth.

Christian Science Healing is of two kinds — temporal and eternal.

Temporal Healing cures the body: Eternal Healing cures the mind.

The latter is named new birth, spiritual baptism, regeneration, salvation.

If you are saved in Science — eternally healed — your impress of Spirit, your gladness of heart, your permanent

improvement in morals, must completely satisfy every worldly want, even though temporal, corporeal healing is wisely withheld.

Open opportunity, incipient goodness, perfect manhood, the kingdom of heaven, eternal life, wondrously wait within.

To gain the whole world and lose Life is to stay bankrupt.

Spiritual insolvency is Godlessness: total Godlessness is oblivion.

In a certain solitary sense, before salvation, mortals have no life to lose. But rightly viewed, if they refuse all opportunity to be saved, they *do* lose life.

Life is a divine donation.

A divine donation defiantly repelled is a divine donation deplorably dwarfed, disdainfully deserted.

Life is a golden gift.

A golden gift persistently refused is a golden gift forever abandoned, God's golden gift gone.

Life is wisdom, purity, perfection, power.

Life utterly neglected, rejected, is wisdom, purity, perfection, power, eternally unacknowledged, unobtained, unknown, lost.

In these turbulent latter days time and probation shall terminate unexpectedly, swiftly, suddenly.

Mortals moving toward mortality, toward self-destruction, should quickly turn about, welcome God's grace and be rescued.

Immediate rescue, joyful reformation, is not anachronism.

"Now is the accepted time, now is the day of salvation."

Rescue from ruin makes mortals immortals by Mind's mighty mystery of transmutation.

Initial transmutation of earthly identity is a passport to Paradise.

Absence of the destroyed may be briefly noticed, but cannot be durably deeply deplored in the harmonious Realm

of Reality; for no grief, no regret, no sorrow, no sighing, are there — “all tears shall be wiped away.”

When mortals become immortals, they realize *being* as established in Spirit, not in matter. Body, brain, blood, and bones have no bearing on being; therefore body, brain, blood, and bones disappear.

Christian Science substantially states: If living in disobedience to Spirit, we should “feel no security, although God is good.” This is scientific confirmation of the author’s contentions: That prior to salvation feeling of security is baseless, halting, unstable, doubtful, misleading, not demonstrable. That feeling of insecurity, belief in danger, although really abnormal, unnatural, nonspiritual, is then materially normal, natural, no impediment to improvement, even humanly helpful, often indirectly restraining repetition of sinful deeds, and commendably refuting the perilous doctrine of Universalism. That either then or subsequently to give up a feeling of insecurity for a false feeling of security, as *sure to save every sinner*, is hazardous, singular, blighting self-delusion. That to spread this disastrous, delusive doctrine is to stupidly dissimulate, hide truth, disseminate cunning culpable charity, promulgate groveling, grotesque theodacy. That tenacious belief in sin is punished while the belief endures, but not belief in danger nor belief in destruction.

Scripture and Science portray ultimate destruction as final, fatal punishment, not as sin. Final, fatal punishment or destruction of sin and sinners is no crime, but inevitable, universal, pseudo-self-created re-creation is a falsehood.

Sinners *per se* are neither divinely created, divinely pre-destined to be saved, nor divinely predestined to be lost.

God’s balance only weighs conditions of good. Evil and persistent evil-doers have no weight. Fore-ordination of feathers is a fallacy.

The theory of transcendental, universal predestination is presumptuous, preposterous, puerile, puny, absurd.

This world shall end after many of its departed are destroyed, and many saved, also before many of its residents are regenerated, but the titanic task of infinite evolution shall go on forever.

Whatsoever God decides to do, God does; but when did Deity decide upon concluding infinite consecutive events?

Behold, unto Thee all righteous things are possible, O Lord of hosts! and among Thy righteous things are Thy future deathless decisions affecting Thy marvellous manifold manifestations.

Sequence of divine decisions, events and results is eternally continuous — inconclusive. In reality there is no conflict between God's knowledge of the future and His pleasure in future considerations, determinations and happenings. Manifestations of infinite Mind, manifestations of celestial unfoldment, are not invariably retroactive, but they are countless, mentally, instantaneously, unerringly designed, delineated and introduced beyond comprehension and conjecture of worldly wisdom.

To suppose Infinite Soul purposed and planned all coming events in bygone ages, is to reduce God's gladness, dethrone Deity, deprive Creator and creation of immediate decisions and delights.

Thoughtlessly to place the operation of God's will, relative to mundane and celestial conditions, entirely within the past, within the confines of a contracted pigmy period, is to misunderstand Mind's mastery of time, and is a travesty on Truth.

Omniscient judgments once made, however, cannot be changed; they must be fulfilled to the letter.

Ever-existing entities, and sustained substantial identities, are always subject to divine, nonconflicting, multifarious,

successive, ceaseless, past, present and future conclusions, evolvements and effects.

Omniscient Omnipotence never makes mistakes, to be afterwards modified or rectified.

The delicate poise and stability of spiritual Universe, the exquisite harmony of heaven, its peaceful atmosphere of health, happiness, holiness; its sweet melodies, complete comforts, genial companionships; its attractive green pastures, alluring still waters, sublime heights, profound depths; its wonderful corridors, glorious canyons, impressive towers, gilded turrets, gleaming minarets, dazzling domes; its smiling valleys, brilliant gardens, redolent flora, crystal fountains; its beautiful scenes and awe-inspiring grandeur — are high above human hopes, expectations and conceptions.

“Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

Man shall have dominion and control over the eternal, movable, peerless things of Paradise, when through power of Principle they enter the heart.

Why sinners are saved and lost, knoweth no man.

How sinners are saved and lost, knoweth no man.

But *why* and *how* are unimportant, for knowledge of God’s purposes and methods is not needed here and now; besides His purposes and methods are unrevealed stately secrets, solely His own.

Because “many are called but few are chosen,” the paramount question for beginners is: What shall we do to be saved?

A correct answer, simple, safe and sure, is plainly stated in five words: KNOW AND LOVE GOD SUPREMELY.

To know God is to learn about His wisdom, His purity, His perfection, His power, His Life, His Truth, and His

marvellous Love, not about His intentions and unsearchable hidden ways.

Study Christian Science and thou shalt know God.

To love God supremely is to have none other similar or equal love; no love so sacred, no love so deep, no love so secure, no love so great; no love so pure, so trustful, so faithful, so patient, so true; and so be ever willing, ready, . . . yea, anxious to sacrifice every worldly aim, and every worthy, worldly affection, if need be, to obtain and retain God's Love.

Ponder and practise Christian Science, and then shalt thou supremely love God.

Meditate and delight in Christian Science, "the Law of the Lord," and God will then love thee.

Then shall thy noblest, nearest, dearest, best love of all loves become most marvelously mutual and helpful; then shalt thou be divinely recognized and loved in return; be blessed, empowered, impressed, to reflect God's Love.

Oh, put not Science, Heaven and Salvation away from thy heart, away from the midst of thee.

Perhaps you think St. Paul made a mistake when he wrote of spiritual things not entering the heart, or perhaps you think he merely meant they could not be comprehended or imagined. Rest assured, dear reader, when you learn, as you may in Christian Science, that heaven is more properly a condition than a place, you will more readily apprehend the pungent portrayal of heavenly existence contained in St. Paul's words:

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Herein we have evidence of why Christian Scientists say their Text Book throws remarkable light upon the Scriptures. To grasp the grand fact, as Science teaches, that

heaven is a condition, is more easily to see in St. Paul's assertion and in the utterance of our Master—"The kingdom of heaven is within you"—visions and verities quite commonly unobserved, is to perceive that God's prepared things really do enter into hearts.

The hungry human heart throbbling in the breast, in the tiny midst of puny mortal man, is the vortex, the pivotal nucleus of firmament, quivering between exhaustion and exuberance, between night and Light, probation and Providence, sense and Soul; but the paragon of plenty, the living, copious, celestial cornucopia, the great full eternal heart of God's immortal man, is as comprehensive as the scope of his dominion and control over exhaustless creation. His holy heart is both the centre and circumference of his being, and within its range and influence, within its tranquil midst, have entered the things which God hath prepared, even the kingdom of heaven mightily manifested.

As previously noted, visions, glimpses of Paradise, have entered into bodily hearts of mortals when sufficiently exalted to receive them; but immortal man is incorporeal, the exceedingly extensive, comprehensive, compound, complex, immeasurable, infinite God-idea, including and directing multitudinous useful ideal ideas, . . . yea, even the kingdom of heaven.

Immortal man dwelleth forever in unity with Spirit in the imponderable sphere of superabundance and omnipotence. His development is his delight. His dominion is his birth-right, which through synthetic transmutation is also yours.

Oh, sell not thy brilliant birthright for a mess of pottage.

Distrust not thy wondrous development.

Hamper not the heaven of thy heart.

Bargain not with sense to hinder Soul.

Turn not from gleams of glory to shades of gloom.

Trail not treasures of Truth in dust of doom.

Oh, prefer not dross to diamonds, tinsel to treasures, pains to pleasures, sickness to soundness, penury to riches, perfidy to piety, fetters to freedom, dust to Deity.

Oh, choose not cupidity instead of charity, meanness instead of manliness, mendacity instead of veracity, sophistry instead of Science, wrong instead of right, evil instead of good.

Oh, keep not impurity in place of purity, effrontery in place of modesty, vanity in place of virtue, wretchedness in place of contentment, weakness in place of strength, wickedness in place of wisdom, indifference in place of attention, ignorance in place of understanding.

Oh, let not tempting follies infatuate thee, lest thou set and fall into thine own treacherous trap of total extermination, of complete, inextricable, unconscious self-extinction.

“The wicked is snared in the work of his own hands.”
(Psalms.)

“The unintelligent relapses into his own unreality.”
(S. & H.)

But be thou industrious, dignified, cheerful, confident, contrite. Put off imperfections. Love and serve thy Maker with all thy might. Then He will lift thee up; will refresh thee with showers of blessings; will change thy belief in death to knowledge and realization of Life; will give thee another — a new and “understanding heart,” free from deceptive duality; will put upon thee His glorious paladin of perfection, exaltation, translation, the “hidden man of the heart.”

Then truly shall tangible treasures delight thee; then verily shall thy superabundant heart hear “all things,” see all things, know all things, rule all things, hold all things, enjoy all things.

Harmony, health, holiness, happiness, heaven, cannot be won without effort. Be diligent, be honest, be thoughtful.

Search out truth, weigh wisdom in Christian Science; for when you learn therein how to know and love God supremely, you cannot then break His towering command, "Thou shalt have no other Gods before Me." Neither can you violate any other decree of the Decalogue, since he who obeys the highest, obeys all; neither can you be false to your God, to yourself, to your neighbor, nor to any man.

Many religious blunders have been banished by Science, among them God's so-called bestowal of capacity and ability to violate His laws under the gullible guise of necessary free-will.

Correct discernment is God-given, but iniquitous insight or inclination to do wrong has no authority, no permit from Principle. It is merely an erroneous material impulse from suicidal mindlessness, constituting desultory, devilish, deceptive duality.

How could Soul, the One pure and perfect Source of solely every good, grant anybody supposed liberty to select and commit sin?

In the Ninth Psalm we read, "Thou satest in the throne judging *right*"—meaning the varying hues and evolving elements of goodness. When Mind's manifestations and messengers are darkened by wilful neglect, erring intentions, or evil deeds, then spiritual perception halts and good is veiled or eclipsed from mortal view. Then fruitless temporary conditions of Christlike patient waiting must sooner or later be modified by righteous judgment of *right*, not of wrong. Then verities must be diverted from juxtaposition in barren lives, or else wicked individual obstinacy must yield or be conquered.

Whenever such diversion happens, probation for the profitless must terminate in defeat and in everlasting death.

The ponderous Juggernaut of Time will eventually crush out every evil and every evil-doer, and leave Truth triumph-

ant over all. When this prodigious pulverization takes place Time itself must also cease, for time is no part of eternity.

Spirit could reverse the relentless Wheel of Time, destroy human memory and repeat every past event if it so willed. We cannot comprehend such marvellous mastery over mystery; nevertheless, Soul's universal supremacy, and Soul's control of infinite essence, time, and space confirm it.

Soul's judgments are always just and solely concern right, but they are not contingent on time; if they were, God could not be a perfect omnipotent Guide.

Evidently the correct construction of this Book rightly concerns Right, because it has been instituted, accelerated, and inspired by supreme Wisdom — has been blessed by God's infallible judgment and gracious guidance.

In confirmation of this important statement I here relate two veritable visions divinely shown on separate occasions, which positively prove Deity's protection and direction.

Before beginning to write this Work I had concluded to change my occupation and return to the far-distant country from whence I came; but while asleep at dawn of the very day set to depart I dreamed that I started said journey on a westbound train.

When the conductor came along I could find no ticket and no money to meet my fare. During consequent confusion, disappointment and discussion, I was told to get off at the next station.

Well, I soliloquized, this is desperately provoking — a perplexing predicament; still, if I fail to obtain help, I can walk back to the city.

When the train stopped I stepped from car-platform, greatly astonished to find myself, not at a railway depot, but in a beautiful garden perfumed with sweet-scented zephyrs, and lavishly adorned with verdant, velvet lawns,

rare plants, luxuriant trees, superb shrubbery, brilliant flowers.

Treading its spacious pathways in admiration and bewilderment, I soon saw a pretty picturesque cottage in the midst of the garden.

Reaching its rose-vined veranda — behold, to right of me, a charming, tempting, beautiful basket of summer fruit, the finest conceivable, completely covered the casement of an open window, compelling my undivided attention.

Approaching nearer, moved with wonderment, I awoke.

What was the purport of all this? Plainly, forcefully, the interpretation thereof thoroughly convinced me that I must abandon my intended trip, and take a heavenly journey here if I would win alluring perfect fruit; if I would gather fruit unto life eternal.

Man proposes but often God disposes. In this marvellous manner was I prevented from doing other things, and from going to a far-off country.

Succeeding this impressive dream, other manifestations, events, curative demonstrations, discoveries, revelations, sometimes disheartening disappointments that proved to be blessings in disguise, helped me on over the rugged road of Right, until the vivid visitation of the solitary Guiding Star herein previously described, filled me with ineffable awe, also with veneration, enlightenment, and growing strength; with irresistible desire and unwavering determination to begin this recital of remembrance, this tribute of Truth, this confirmation of Christian Science, this psychological support of the Lady in White, and then to remove, if possible, the mountains of doubt, distrust, ingratitude, exploitation, desertion, distraction, vexation, failure, hardship, destitution, inefficiency, slowness of speech, etc., that confronted its compilation, and obstructed its composition and completion.

During this protracted period, in which I was utilizing almost every spare moment to write for this volume, I met with an astonishing, unmerited betrayal of confidence, involving business duplicity, through which unfulfilled assurances caused unexpected financial loss to such an extent that I decided to seek redress by starting a law-suit.

After final careful deliberation and comprehensive preparation, again at break of day set to forward complaints, institute proceedings and submit documentary evidence, I dreamed that while climbing a great ladder in a magnificent, shadowy, moonlit, roofless, marble palace, interspersed with colossal columns that seemed to touch the vaulted sky, I inadvertently turned my head from looking upward, and saw a wonderful web stir between two huge monoliths. It was like unto an enormous cobweb; and apparently caught by its interwoven net was an indistinct, living, struggling thing which released itself and slowly glided to an aerial location on the right of my ladder, nearly in front of me.

Behold, then, this obscure, mysterious object amazingly transformed itself, and appeared facing me, in the footless form of an immaculate, upright, glistening, frostwhite Sparrow, poised erect, immovable in space, with short outstretched wings at right angles to its breast, above a perpendicular, long, spreading tail.

As I gazed, speechless, dazed, yet in spellbound, reverent admiration, upon this glowing, spotless Paraclete, it deliberately moved forward, entered my wide-open mouth, vanished from view within my very midst, within my waiting heart.

In a moment, coming out, it retraced its course, stopped and poised again in the same posture and place as before. But, behold, now, although of sparrowlike shape, it was completely overcast with jet-black darkness; still it stood sharply forth, silent, solemn, upright, with the ebony dis-

tinctness of a silhouette: Then gradually it faded away and I awoke.

What could be the meaning of this eventful spectacle?

What could be the interpretation thereof?

After reconsideration, thoughtful, searching meditation, two words remained uppermost in my mind — one was Paraclete, the other Webster suggested by web-stir, . . . stirring net or snare. So I was singularly impressed to look up the definition of Paraclete in Webster's lexicon or dictionary.

Having none at hand, I arose, dressed and went to a neighboring hotel, where I found full information as follows:

“Paraclete. One called to aid of another, especially in a *legal process*; hence the Holy Spirit as the helper, intercessor or comforter.

“* Gr. *paraklatos* * *para*, beside + *kaleo*, call.”

Could it be possible this divine visitation meant that I was to be helped in my law suit by the Holy Spirit? If so, why did Spirit, Comforter, Mind's manifested rule of Right, become ensnared in the net, and, furthermore, why did it enter my ghostly or astral body, held in reverential hush of holiness on the sky-ladder, and reappear enshrouded, seemingly polluted, covered with a pall of black, which effectually veiled its snow-white purity from my exalted vision?

Was I about to commit a grievous error in seeking legal recompense and justification; an error that might harm harmonious thinking, have a deleterious effect on the spread of God's Gospel, militate against my mission to more extensively establish the enactments of Christian Science?

Was I about to minimize the advantage of undiminished effort to defend and extend the Excellency of celestial Wisdom?

Was I about to make a deadly thrust at the core of a sacred cause, give aid and comfort to covetous impulses of obscurity?

Was I about needlessly to surround myself with the opaque atmosphere of sightless, dusty days?

Was I about to darken the decrees and doings of Deity?

Was I about to be led by Godlessness, by mortal myth instead of immortal Mind?

Was I about to covenant with evil to eclipse good?

Was I about to stop my own ascent and the upward tread of thousands on ladders let down from heaven?

Was I about to tarnish the fair escutcheon of Truth, veil confirmation of stately Science from worldly view, defile with earthly blackness the effulgence, the purity, the inspiration of the Holy Paraclete?

Was I about to entangle the law of my being, my eternal life, in a mesh of mundane litigation?

Had the Holy Ghost, the Spirit, the Law of Truth, the Comforter Christian Science, in the shape of a shining Bird, pierced my heart to bring forth from its darksome depths wrong intents and purposes, in the guise of gloom, to prevent their fulfilment?

Vigorous mental affirmations to all these questions firmly convinced me that the interpretation of *Spirit's aid* in my legal process signified help by giving it up. Hence during this auspicious day, this curiously secured solution of my vision prevented an erroneous, perhaps a dangerous, decision from being executed, and no action was taken.

When evening arrived, according to frequent habit, I opened the Bible for a short perusal of its precious pages, and lo, of everything I read this relevant, apparently accidental instruction against going to law, set forth in the sixth chapter of First Corinthians, most deeply enlisted my attention:

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another.

“Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Know ye not that we shall judge angels, how much more things that pertain to this life? Know ye not that the unrighteous shall not enter the kingdom of God?”

Lo, verily, on earth “as in heaven God is omnipotent, supreme.”

Question: When Spirit, Truth, in birdlike form penetrates the human heart, as just portrayed, is this not *prima facie* evidence that God notices error therein before sending His messenger to correct it?

Answer: No. God only notices conditions of right, conditions of truth, conditions of goodness. God’s manifestations of right, of truth, of good, overrule and dissipate the darkness of error, while error remains wholly unnoticed.

On this momentous occasion the status of right, of truth, of inward good, dwelling in the midst, in the “Hidden Man of the Heart,” engaged God’s attention and judgment, involving further immediate development of true manhood, and consentaneous correction of erring impulses, through scientific, judicial stimulus, bestowed upon His Holy Representative . . . the perfect penetrating Paraclete.

Hence, Deity’s decrees concerning things pertaining to “this life” are made, and much better made than in any other manner, through His views of resident, angelic good, not through His views of delusive, satanic evil. To Deity, Satan, Evil, is viewless, unseeable.

Consequently God guides every event affecting the career of His faithful followers without witnessing any erring,

criminal, murderous, sanguinary, sinful act, and without cognizing any ephemeral phenomena of evil.

To Perfect, Constructive Mind poisonous impetus from the Imp of imposition, is impotent, invisible and impossible.

Truth corrects error without seeing error, through power of Principle developing Truth's images.

Truth's ultimate destruction of all error, God's universal elimination of evil, is in reality *bona fide*, ultra-construction of the probationary remnants of good, the uplifting final development of the rest of progressive manhood, whereby remaining, tractable, transmutable, earthly identities shall gravitate Godward, shall be translated; whereby all wrong shall be replaced by right, shall be cast out into night.

To Spirit "all is infinite Mind and Its infinite manifestation."

"To Truth all is Truth" and Truth's reflection.

Whoever imagines that Deity directly beholds, judges and eradicates all incorrigible atrocity, all callous, repulsive, sinful misery, has no understanding of divine purity, perfection, power, and no knowledge of the fact that elements of danger, elements of error, are self-destructive.

A defeated warrior, a dying gladiator, may be spiritually healed, may be a good man in the sight of God, and yet his fatal defeat, his physical death, be permitted unnoticed, since it cannot disturb his spiritual growth and immortal destiny.

Spiritual growth, spiritual progress, makes mortals less mortal, less separate from spiritual self and Science.

Many of God's anointed meet revolting, ignominious, material martyrdom, nevertheless they gloriously conquer death and survive.

We should learn that eternal life is not dependent upon physical health, upon continuation of existence in dream-

land, nor upon death, but is based upon deathless freedom from fatuous folly, sensuality and sin.

We should learn, if we fail to receive bodily healing in Science, that our heavenly health and harmony are in no wise consequentially impaired.

Rightly viewed, a good soldier my kill and be killed, yet he dies not, because bullets cannot rob him of his indestructible life.

Question: One of God's commandments is, "Thou shalt not kill." Does not this command, and other commands of the Decalogue, prove that God beheld murderous acts and their frightful sanguinary effects, and saw every offensive evil deed, before He delivered the Ten Commandments to Moses, and therefore that all soldiers who kill one another break the commandment, are bad soldiers, not good?

Answer: No. Science says Spirit cannot cognize matter. Scripture substantially declares: God is of purer eyes than to behold evil, His allseeing Eye seeth *precious things*, perfections of glory, of purity, and of power. Both of these statements are literally forever true, notwithstanding the seemingly strange contradiction that Spirit can cure, control and reproduce material objects.

Spirit holds the winds in its fist, rolls the globe in its orbit, divides the sea, ripples the rivulet in a desert place, calms the angry wave, while totally unconscious of the presence of earth, air and water, because they are visionary, perishable products, mere mists of nothingness.

Only the proximity of Spirit, spiritual essence, and spiritual energy, converging to unfold and develop infinite ideas and infinite formations, unintentionally stampedes evil; and moves material earth, air and water, while celestially unseen.

But at last when such genuine motion, through increased manifestation, becomes powerful enough to demobilize

every counterfeit, mortal, mental movement, then all obstinate temporal things shall also become terrestrially invisible, shall disintegrate, completely disappear.

When the false fruit of universal evil ripens for ruin, it falls, decays, dies.

When this resistless *débâcle*, this deific destruction, this banishment of bogus being, this end of sinful nonentity, cometh, it shall come, not because Deity predetermines demolition, but because sin relaxes its tenacious hold.

Pure, progressive Principle never plans, never causes perdition, never purposely annihilates anything, not even illusion.

The Hebrew Lawgiver was inspired to deliver commands best adapted to promote the development of goodness, obedience to which involved mastery of, or suppression of, evil; but suppression of evil *per se* was trivial, was fundamentally, unconsciously incidental, was not God's intentional objective.

God only considers, constructs and conducts good, the energizing exalting law of life, of perfect manhood and perfect creation. He cannot see or know matter, evil, disease, death. Consequently, the Commandments resulted from inspiration bestowed upon Moses, to help develop the real, the new or perfect man.

If the unreal, the old man and his deeds, was thereby made more unreal, was forced to the brink of blackness, it was not because God beheld unreality and resolved to annul it with all of its ills, but because the Word wants, wills, waits and works forever to develop and adorn the saintly sons and daughters of Deity.

The commandment. "Thou shalt not kill," is like unto our Master's admonition, "Love your enemies," hitherto explained. He did not say always and forever, under all circumstances, love your enemies; neither doth this com-

mandment say, "Thou shalt *never* kill." Hence, under justifiable conditions to ignore an enemy instead of loving him, even to kill him, is right; but to hate an enemy is always wrong, for hatred harms its possessor.

Crimes of killing depend upon motives, upon erring judgments, not upon acts. To kill is often chivalrous, honorable; is, in fact, as a final step, the best and only effective move left to stop murder and protect the innocent.

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." (Proverbs, 25: 19.)

Confide not in the disloyal, the hopelessly depraved, the incorrigible. Trust not, as harmless, the rapacity of rogues, the terrible teeth of traitors, the biting avarice of thieves and assassins.

Be not deceived by sinister demagogues, feeble minded visionaries, morbid optimists, nor by pusillanimous, non-resisting peace advocates, puerile promoters of cowardice, masked or mistaken moralists. Be not a bleating lamb among ravenous wolves.

If you refuse to kill, refuse to unsheathe the sharp sword and fight for protection, purity and peace when justice, honor and country call, you are unworthy of peace.

Moses, patriarch and prophet, like many inspired writers dwelling in the midst of mortal mistakes, like many great Leaders beneath fully perfected mentality, beheld the spectre of Evil which perfect mentation cannot see. Therefore, as in prior days when also divinely inspired, his thought was to diminish commission of evil deeds, as well as improve his people. But note how differently, under like conditions, under the same Godly guidance, he framed his helpful command.

In his first pronouncement of community codes, we read in Exodus 21: 24: "If any mischief follow, then thou

shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

And again in Deuteronomy, 19: 21, the partial repetition: "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Proper interpretation of the Patriarch's old and new command, which are apparently opposed to each other, is that they are humanly harmonious, both significantly right.

Our merciful Master, knowing its merit, alluded to this old Mosaic Law without either criticism or condemnation, saying: "Ye have heard, an eye for an eye, a tooth for a tooth, but I say, Love your enemies."

Oppressed with intolerance, persecution, intrigue, baneful bigotry, so prevalent in his day; longing to make curative Science more secure; frequently fearing for his own safety, since his time had not yet come — he said to those he healed and to others who witnessed his healing, "Tell no man."

Ah, well he knew his wondrous works were spoken of as evil, were haughtily, impatiently, unjustly condemned by wily conspirators.

Ah, well he knew the ominous danger lurking in ambush beside the thorny way to Mor's grim gate.

His instructions, "Tell no man," and, "Love your enemies," were appeals for righteous recognition of good abiding in some measure within all offenders; were exhortations sadly necessary in high places, in cruel court, church and state, for the prudent exercise of forbearance, judgment, equity; for the readjustment of broken balances, carelessly, constantly, curiously weighing offenses without counterpoise of palliating good.

Mount Sinai's tabulation of this seemingly contrary covenant was a Christlike effort to temper austerity with amity,

to improve frigid effects of old ordinances by stirring the affections of Israel: was a manifesto to combine rigid rule with gentle mercy, blend severity with charity, replace hazardous haste with thoughtful, kindly deliberation, in order to disclose valuable evidence, reach reliable reasoning, obtain better results, establish more honest government.

Thou shalt not kill was a proclamation introducing indulgence, letting mercy precede, soften, but not supersede, justice; was a commandment charging charity to control captious cupidity, conquer criminal conspiracy, but not a decree announced judicially to supplant or invalidate the law of "life for life."

Jesus, greater than Moses, the highest human concept of perfect manhood, declared unto Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews."

This noted utterance shows Jesus realized, for those whose kingdom, whose career, was of this world, whose time had not yet come, that valiant fighting for self-protection, self-preservation, was reasonable and right.

Fair, faithful fighting for freedom, for worldly existence, for hearth and home, is good; but the scurrilous sins, passions, impositions, imperfections, thefts, murders, which imperil property and life, which challenge good fighting, are radically, riotously, lamentably bad.

Earthly judgment, worldly wisdom, is Biblically represented as foolishness unto God, but Deity cannot entertain thoughts about weak-minded, fallacious, odious opinions. Such expressions are not to be taken literally; they are only significant, symbolical statements of exaggerated emphasis, very numerous in Holy Writ, portraitures forcefully depicting the disquieting futility of dependence on worldly wisdom, enfeebled as it is by boastful pride and baseless evil.

Scriptural symbolism emphasizing urgency should shock truant thought, should quickly turn startled sinners to the uplifting, curative felicity, kindly waiting within celestial courts of purity, of undefiled, immaculate, infallible Omniscience.

Apodictic Judgment, the constructive cause of Christian Science healing, is not of earthly origin, not of mortals, of Moses, of Solomon, but of Soul.

Perfection cannot ponder imperfection.

To understand the displacement of evil through unfoldment and construction of good, the development of spiritual manhood, is to absorb a great fact.

Savior and Science, more enlightened than Moses and Solomon, now demonstrate the unreality of evil and the forever reality of growing good, of God's image; yea of our sacred selves.

Our Savior said, "Before Abraham was (on earth) I am." This exclamation applies unto every divine likeness, unto all of God's children, unto all of His anointed, even unto us.

To Abraham, Moses and Solomon, this hidden knowledge was unknown, undiscovered, undelivered; but the words and works of Jesus, as explained by the Spirit of Truth, the Holy Ghost, Christian Science, which he foreshadowed, fore-saw, foretold, promised to send, now convincingly teach the *eternity* of man; the impotence, the nothingness of matter; the uncompromising, unblemished, positive perfection of Principle.

This scientific revelation reveals the entire absence of all opposites, of any such thing as opposition, negation, insult, inharmony, error, in the realm of reality; neither stranger, enemy, evil, discord, disease nor death dwell there.

The comprehensive, explanatory abbreviation of the Dec-

alogue by Jesus, the resolving of ten commandments into two: Love God with all your heart, with all your strength, and your neighbor as yourself, disclosed the lofty honor, the deep knowledge, the increased inspiration with which Christ Jesus was endued. Behold, Savior and Science are privileged above patriarch and prophet to understand and declare deific perfection: to prove that evil is vanity, that vapors of vanity vanish before the majestic meekness of Mind.

Surrounded with an atmosphere of crystal purity, Christ understood the impossibility of his heavenly Father seeing sin: comprehended the inability of the Creator of good, giving direct commands against the commission of evil, which Creator could not cognize, consider nor construe.

Therefore he cited the most spiritual, the all inclusive, the two greatest commandments of Sinai's Tablets as God-given and sufficiently instructive to stand forever alone and fully replace the rest.

Therefore he discovered that deadly deeds gave no visible offense, neither were they knowingly ruled against, by Deity.

He knew that vitriolic vials of wrath pictured in the hand of outraged Justice, in the grasp of a pitiless angry God, to be poured out upon His wicked adversaries — Satan, Sin and Sinners — were fanciful, visionary absurdities.

He knew that Satan, Sin and Sinners judge, punish and poison themselves; that Truth's destruction of error, of evil, is accomplished by intelligent, intensified manifestations and by vivifying superconstruction of good; that change of heart, practical repentance, reformation, grateful, faithful love of the One perfect Builder and Maker, are living foundational stones in the edifying edification of eternal life; that to draft and comply with variable worldly decrees against doing dark deeds is wise, but to order and

obey the immutable Law of having no other Gods before Me — of supremely loving Perfection and divine reflection . . . thy neighbor as thyself, is infinitely wiser.

Mortals may justly kill or be killed, may carefully keep all other commandments, yet if they keep not the first — Thou shalt have no other Gods before Me: no Life, no Truth, no Love, no Purity, no Perfection, no Power, over Mine — they keep all others in vain, for their despicable, disastrous disloyalty to Deity, shall draw them to desolation; shall utterly consume them.

Justification of nonliteral compliance with material rules, granting verdicts of not guilty for violating them, is frequently found to be right; but there is no justification for breaking the first commandment, because it is supernatural, the unceasing, irrefragable, royal regulation controlling the reciprocal attitudes and reflections of harmonious creation; shutting out disloyalty, disobedience and ingratitude forever from before the face of the Most High; establishing permanent, mutual confidence and love everywhere: and because from a natural or earthly viewpoint it is always imperative, inflexible, inspirational, divine — demanding absolute, undivided adoration, exacting sincere allegiance at all times, upon all occasions, in court and out of court, to the very letter.

Yet although these are scientific, demonstrable, incontrovertible verities, although this conspicuous commandment is far above so-called material law, is more practical, efficacious, indispensable than any helpful human rule or regulation — nevertheless worldly tribunals take no notice of its wanton desecration.

Boisterous crusaders of curious crooked creeds — weak-minded adherents of apostasy, atheism, materialism, mysticism, void of intellect, void of knowledge, without affec-

tion or faith for Deity — are given free rein publicly to renounce and denounce it.

Soulless, short-sighted sycophants, untrammelled in the streets, shout sarcastic sophistry to delude the inquisitive.

Blind, blatant blatherskites, unmolested, openly mock and ridicule the might and majesty of Mind.

Driveling, demoralizing demagogues deny the existence of perfect God and perfect man.

No, there is no merit in magpies unless you consider blackness merit.

Oh, credit not such impious chatter. Oh, believe not that the Supreme Judge of morality, who beholds no immorality, who sees no material mindlessness, no transgressor and no transgression of material law, can likewise overlook such absence of inward faith for His regenerative work, such absence of obedience to His stately statute.

In His own immaculate manner, supreme on earth as in heaven, He judgeth all genuine things. His piercing Eye searches the hearts and minds of men, seeks a modicum of morality, a glimpse of fealty, a glad sight of some slight acceptance of infinite good. Alas, if no ratification of right is there; then take heed, beware, lest better ground attracts His care . . . thy going-good, elsewhere.

In Luke 14: 26 we find a grossly exaggerated example of Biblical symbolism, where the Savior is reputed to have said:

“ If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.”

Here again the cerement of commonly accepted, literal meaning, if unwittingly used to bury comparative construction, would cover up truth. Neighboring context however neither controverts, ameliorates nor defines this drastic declaration; but more extensive research shows the same

writer in Luke 18: 29 expressing words spoken by the Savior to Saint Peter as follows:

“Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake who shall not receive manifold more in the present time, and in the world to come life everlasting.”

Further mitigation, modification of meaning, further enlightenment, is still more plainly stated by the Savior’s saying, narrated in Matthew 10: 37:

“He that loveth father or mother more than me (my mission, kingdom, God and your God) is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

So we see that skeptics of Scripture and Science who literally misinterpret, thereby misconstrue, misunderstand truth.

So we see the importance of improving perception by comparing widely separate, correlative passages.

Metaphysical, allegorical books should be diligently studied, should be subjected to careful, comparative analysis, then finally weighed *as a whole*.

The Bible should be similarly treated, but Biblical conclusions must now be conscientiously tested with Christ’s forecast, “Key to the Scriptures,” prepared, provided and perfected in Christian Science under God’s guidance and inspiration for reliable use, then demonstration, reformation and regeneration will follow; will silence skepticism, dissolve doubt.

Genesis curiously relates that God condemned and remanded Adam and his descendants to dust, and cursed the ground; but Science shows that Deity does not directly doom or destroy anybody; that Creator cannot curse; that God finds and furthers good, not evil.

God's plans and punishments poised on raptured wing are enshrined, sealed and sent forth in purposes of purity and perfection, on pinions of power, plumed with light and love.

God penetrates, illumines, anoints, redeems, restores, delivers from dark devastation, skilfully antidotes decomposing dust.

Deity is constructive not destructive.

The indirect, uttermost, ulterior result of Principle's alleged, primordial, punitive, acrimonious Adam-act is His omission to save some incorrigible culprits, His righteous neglect to transform every earthly identity while engaged in the wondrous work of salvation, thus permitting invisible suicides.

Question: It is related in the Bible that a certain publican, standing afar off in the temple where he had come to pray, smote his breast saying: "God be merciful to me a sinner," and that a Pharisee, who was also there praying, said: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess." And that the Savior remarked, "the publican went down to his house justified rather than the Pharisee." Does not this allegory of the Master's teach that Spirit, God, sees sinners and sin, cognizes and condemns Pharisaical petitions; hears, and also approves penitent, publican prayers by immediate, merciful justification and forgiveness?

Answer: This interesting comparison was not intended as an instruction concerning efficacious prayer, as an illustration of the best way, nor as an example of how and where to pray.

The concluding context of these citations represents Jesus announcing the following pertinent, explanatory phrase: "For everyone that exalteth himself shall be

abased, and he that humbleth himself shall be exalted."

It is also furthermore stated he spake unto persons " who trusted in themselves that they were righteous and despised others."

Plainly he was only appropriately portraying by poignant parable the superiority of humility over haughtiness, the advantage of penitence over pride, as a corrective rebuke to his haughty hearers.

The self-complacent, self-laudatory language of the arrogant aristocrat, the proud Pharisee, was not prayer in any proper sense of the term. Cunningly conscious of his probity he was bragging about himself, boasting how much better he was than mean men, or the modest publican. Although expressing thankfulness, he was conceitedly eulogizing himself and spitefully condemning others. Believing himself to be the maker of his own merit, the producer of his own prosperity, genuine gratitude to God for helping him get good gifts was beyond his grasp, was outside of his crippled comprehension. Therefore his thanks were insincere; he was brazenly, blindly, blatantly, banefully covering himself roundabout with desolation, hiding himself in a fog of hypocrisy, the dreary, dangerous, opaque vapor of thick darkness.

God cannot behold evil, cannot see sin or sinners, cannot inspect iniquity, cannot perceive wicked Pharisees nor hear their perfidious petitions.

Christ's superlative lesson on prayer is found in his immortal Sermon on the Mount, wherein he sets forth his highest spiritual exhortation, called The Lord's Prayer, in part saying: "Thy kingdom come." "Forgive us our debts as we forgive our debtors" also wherein he preaches to the multitude these important, vigorous words of wisdom: "And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the syna-

gogues, and in the corners of the streets that they may be seen of men,”

“ If ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

“ When thou prayest enter into thy closet and shut the door; use not vain repetitions, pray not as the heathen do.”

Science substantially teaches that penitential prayer for mercy, like unto the poor publican’s, is but the first step towards justification and forgiveness, the first step towards Truth; that sins are not forgiven until abandoned; that the best place to pray is in thy closed closet, thy secret, silent, sealed chamber of intelligent, ever-present right desire, named “ The Lord is there.”

Explaining spiritual presence, appearances and prayerful aspirations aright . . . know that although Mind’s messengers and manifestations of power may seem to descend from on high, from afar away, still God’s Word waits and works within thy consciousness while time endures and Science cures; that although our Savior said, “ Lead us not into temptation,” still this was no implication that the Father might behold or abet the allurements of evil, but was merely an exclamatory introduction to his earnest appeal for freedom therefrom, for deliverance from sin, sickness, death.

Science inculcates forgiveness of sin through destruction of sin, and recommends inaudible, over audible, exhortation.

Jesus taught by precept, parable and prayer the necessity of forgiving others their trespasses and of doing dutiful deeds, in order to help secure potent, purifying, penitential pardon, then salvation and life eternal. This does not mean, however, that we should permanently absolve and love implacable enemies, but that we should forgive the transgressions of transgressors who meekly seek mercy, and show their sincerity by restitution or by putting peni-

tence into practice through performing harmless, kindly, sinless acts.

Many of Christ's words were spoken with foreknowledge of the fact that Christian Science, the spirit of Truth, would subsequently, correctly, more fully explain them. He prophesied and pledged the coming of Christian Science, saying it "will teach you all things"; he knew it was divinely directed to interpret his parables and prayers; that his invocations, sermons, sayings and suggestions were to be further unfolded, analyzed, confirmed and reaffirmed.

Spiritual interpretation of the Lord's Prayer as given in the Christian Science Text Book partly fulfills his stipulated expectation of Truth's momentous, scientific elucidation.

Anon, if you would be healed, converted, comforted; if you would cease to wander, then that restorative revelation wisely ponder.

When Christ chose closets instead of churches for prayer, it was not that he considered pulpit and pew poor places to pray, but that he detected and deplored the proud prayers, the flagrant pretense, the inflated egotism, the miserable malice, vividly vaunting, venial vanity there — persistently, painfully provoking him until he felt constrained sternly to reprimand this outrageous abuse, this prevalent, pernicious practice; felt obliged to publish approval of penitent publican petitions at which autocratic Pharisees scornfully sneered, and puncture the puffed-up, contemptuous conceit of these ostentatious hypocrites.

Hypocrisy hurts holiness, ruins religion, imperils peaceful pursuits, breeds discontent, resentment, disorder, misrule, mutiny, rebellion, war.

Savior and Science endorse Apostle Paul's excellent admonitions, "Pray without ceasing" . . . "pray everywhere."

When you finish faithful invocations, be it in closet, in or out of church, bear in mind, that constant communion with God, remembrance of Him in all thy ways, is more efficacious than intermittent prayer, because it is continuous prayer.

Not profession, pride, pelf, or cruel creeds, but watchful care of daily deeds will help thee on.

Penitent prayer for mercy should be reinforced with aid from noble acts, and especially with that powerful knowledge concerning the *perfect nature of God*, so remarkably revealed in Science.

Why appeal solely for mercy, withdrawal of merited punishment, when what you most stand in need of is ability to dispossess erring impulses, evil inclinations, strength to stay sinless?

Rightly regret the injury your transgressions have inflicted upon yourself and others, but think not they have in any way, in slightest degree, damaged or offended God, for God, forever free from spot or blemish, is too pure to know anything about them.

Infinite Harmony cannot be disturbed by discord.

Infinite Honesty cannot be harmed by dishonesty.

Realize, if you have grievously sinned, it was and is wholly undiscovered by Deity; for it was, is, and always will be absolutely impossible to exhibit dark doings unto Him Who is of purer eyes than to behold them; Who “canst not look upon iniquity.”

Infinite Incorruption cannot comprehend corruption.

The One celestial, incorporeal, chaste Creator cannot recognize carnal creatures.

Learn, O mortal, that immaculate Mind is ever mindful of the admirable, and of nothing else.

God’s barometer is beyond the boundary of black and

baneful blunders, of wanton woe, of wilful wretchedness, of war's terrific thunders; is within the radius of reality, not of unreality.

Truants and traitors, treachery and treason, cannot touch Truth. Mind never measures immorality. God never gages greed. Immortality never tries mortality.

Perverseness and physical phenomena, matter, sin, disease and death are naught to noumenon. Only good gravitates Godward, and only good can come to God's elect, earthly experience seemingly to the contrary notwithstanding.

God made man upright. The prayer of the upright is His delight. Be ye therefore upright, perfect. Seek not merely mercy, not merely to escape from error's enervating effects, from depressing, passing, punitive penalties, but seek deliverance from the pampered prisoner's thrall, from the proud Pharisee's fall, from sniveling vanity's piteous plight; seek strength to eradicate error, force to win the fight; sincerely strive, persistently pray, to be, to do right; to hold fast unto heavenly harmony, to reflect thy Maker, to let thy light shine forth, transmitting His purity and His power.

Thoroughly understand that whatsoever agreement with, and ratification of, genuine goodness, whatsoever of perfect manhood abideth within thee, that God apprehends, approves, supports, develops. Consequently shun evil, get good, remain right; for God considers only conditions of good, regulates only relations of right, dependent upon Himself.

Glad acceptance of these conditions and grateful recognition of these relations attract regeneration, then transmutation, then translation, then generous, gratifying fellowship permeated with purity and peace, Universally available in the supersensitive brilliancy of beatified being, midst

effulgent forms and shining stars of forever-unfolding, faultless firmament.

Powerful, perfect Principle perceives, promotes, elevates, evolves elements of perfection, not of imperfection.

Perfection destroys imperfection, Truth destroys error, Soul destroys sinful sense and sinners, Life destroys death — as light, the darkness; comprehending it not.

To Life all is life . . . Life's reflection.

To Perfection all is perfection . . . Perfection's impartation.

Whence it follows, as day the night, that Deity destroys discord and disease by bringing in harmony and health, impatience by bringing in patience, error by bringing in Truth, hate by bringing in Love; impurity by bringing in Purity, imperfection by bringing in Perfection, impotence by bringing in Power, darkness by bringing in Light, death by bringing in Life; and yet unto Deity, unto Life, Truth, Love, unto Purity, Perfection, Power, Light, there never was, and never can be, any such chaotic confusion of impulsive visionary thought as that termed discord, hatred, impurity, impatience, imperfection, impotence, or any such abnormal, obnoxious, mental phantasmagoria as bottomless pit, unquenchable fire, pestilential fiends of perdition, sulphurous fumes, eruptions of error, disease, doom, destruction, darkness, unconsciousness, death, since Soul sees only what it creates, and It made them not.

Oh, hearken! Rejoice in this triumphant trumpet note of Truth:

“If Mind, God, creates error, that error must exist in the divine Mind, and the assumption of error would dethrone the perfection of Deity.” (S. & H., 546: 5.)

When will somnolent men and women awaken to the validity of this royal, religious revelation, to the healing help this knowledge confers?

Is it reasonable and right to conceive of the Purest of the pure, of the adorable perfect Creator, yea, and of His perfect creations, as infected or contaminated with consciousness of carnage, pestilence, famine, sorrow, sin, sickness, suicides, etc., the venomous, vicious, violent vagaries of mortal hallucination?

If so, Deity would be defiled, Perfection would be polluted by imperfection, Purity would be spotted with iniquity, Truth would be a lie, eternal Life would droop and die.

Worldly judgment should vindicate virtue, acquit innocence, issue its commands, penalties and decisions against crime, its awards to merit; but it should also perceive the total absence of material illusory defects in the deific Mind, the absolute impossibility of pure constructive consciousness, of apodictic judgment, entertaining or considering rancor, condemning cheats, legislating against enmity, envy, cupidity, error or evil in any of its phases.

Immortal mentation, the tribunal of Soul, and the harmonious heavenly home of the One and Only eternal, faithful, inseparable perfect Father and Family, are forever free from foreigner, falsity and foe.

Purity and impurity are incompatible; not until evil is completely unmasked and overthrown shall we thoroughly appreciate perfection and the pure, progressive power of Mind's harmonious action.

Not until we are welcomed into the supernal structure wherein our sanctified saintly Savior is "the chief cornerstone," in whom we shall be "builded together for an habitation of and through the Spirit," shall we clearly perceive how and why the crystal Spring of our spiritual intuitions is so perfectly pure, shall we clearly apprehend how and why we must then love God supremely and our neighbor as ourselves.

Behold, Science straightway shows, with signs following, the unimpeachable truth of this grand verity; and since Science so teaches through supporting this delightful doctrine by demonstration, how dare we deny or longer stoop to doubt divine perfection?

Wavering incredulity should now be nullified, and the following conclusive, beneficial ultimatum eagerly adopted:

There are no false beliefs, no so-called material precepts, passions, proclivities, pronouncements, practices, in perfect Principle, in perfect progeny, nor in perfect Paradise, because they correctly constitute the spiritual embodiment of divine individuality, unity and perfection.

Unwavering contentment, mutual intercommunal confidence and communication must ever continue unimpaired, unbetrayed, in that clear, clean, wholesome celestial condition, in that luminous sphere of energy, sublimity and enlightenment.

In that protected glorified Place, the vital vigor of trustful truth teems with concord and constancy, Deception is unheard of, misplaced confidence is unknown; Soul selects and uses solely substance of Spirit, the quintessence of purity, to express reality; regal revelation unfolds faithful, fruitful facts; eternal Science instructs, regulates, stimulates saintliness; conspiracy, conflict, woe, wretchedness, wickedness, war are inadmissible, unthinkable; truthful trust imperially, impressively implanted, implicitly, Universally abides.

In that protected, glorified Place,

No mother mourns her sons untimely slain,
No wife a husband's loss, while triumph vain,
Heedless of sorrow, suffering and despair,
Flaunts her red banners in the poisoned air —
But pleasure reigns, and innocence, and peace;
And love, and truth prevail, and troubles cease.

Infinite Mind manages immaculate immortality. Infinite Thought and Thought-forces determinately, concisely formulate and definitely develop identical Thought forms and formations, which must reflect in glorified quality—beauty, harmony, health, holiness, happiness, Life.

From the foregoing let us learn that doubt must be dethroned, that false theories must be abandoned, that performances of pure Principle are perfect, are apart from pomposity, perfidy and perdition.

That spiritual development is the decree of Deity; that God does not see erroneous movement or its effects; does not behold catastrophe, cruelty, crime, or the horrors of war, which are powerless to harm the righteous man fighting in their midst; that immaterial movement, righteous action of immaculate Mind, acting through Science and metaphysical selfhood, paralyzes pain, stops sinful sensation, controls creation; that divine intelligence, independent of mortality—of mortal, mental movement and matter—governs all.

That acceptable, pleasing prayer is not so much *per se* the penitent publican's petition for forgiveness, the appeal for unearned mercy, the effort of escape from merited self-punishment due to sin, as it is the earnest longing to be good, coupled with consciousness of divine everpresence, both tempered and tested by persistent practice, by determined honest service in truth and in daily deeds.

That Christian Science declares the ceaseless activity, the perfect all-harmonious nature, of Deity; hence to stay idle, to remain imperfect, to cherish cupidity, to harbor hatred, is reckless inharmony, is injuriously, woefully wrong. That the seed of Truth, yea, the seed of victory over vice, springeth not up in barren soil. That if you are not of God, not a child of Wisdom, you are a know-nothing and your opinions are worthless.

Oh, take refuge in the absorbing realization, that your every good thought, word and act, all you possess or strive to own of goodly things, are golden gifts from above, tenderly calling for your fidelity, genuine gratitude and love toward God.

The orthodox doctrine that you are responsible to a pure and perfect Creator for the sins you commit which He cannot know is a most egregious error, as God beholds only conditions of good. You are responsible, however, for your rejection of good, for your refusal of fertilizing grace, for your neglect to improve the talent bestowed, for your omission to use your intuitions to nourish, cultivate and grow faultless fruit; responsible for thus doing nothing and for doing deeds of violence, of darkness: responsible *not unto perfect Principle*, but in a worldly sense unto yourself, and unto others you have imposed upon.

Failure diligently and industriously to apply moral means at hand to reach right results is suicidal conspiracy against yourself. To obstruct in any manner your own emancipation is an error of sense, not of Soul. Sanctified soldiers of Soul cannot sin. Ominous omissions and faulty forces are impotent and imperceptible to Omnipotence. Disobedience, disobeyers and destroyers are dead to Deity. Perfect Providence holds nobody accountable for transgressions He is too pure to perceive. God seeth not, neither directly judgeth mortals, nor their notions, neglects, motions or mistakes; but He beholds, judges and promotes near-by immortals, and within the infinite fecundity of His immaculate Mind, within these demonstrable judgments and promotions, are wondrously, mightily, mysteriously, secretly involved your own transmutation, if you honestly hope, cheerfully choose, to pass from impurity to purity, from probation to perfection; willingly, wisely work to become an immortal.

Spirit makes no law against sin, neither reutes sin unto sinners.

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” (Romans 8: 7.)

Doubtless there is joy in heaven over sinners that are saved, because salvation is constructive, and realism rejoices in its accomplishments, but there is no sorrow there.

In Spirit and in Science, salvation in its correct conception, at the termination of everything temporal, becomes celestially Universal, complete; for all whom God may decide to save shall then have been saved. When spiritual progress 'midst material conditions stops and probation ends, then perfect Universal salvation shall be attained, but not before. Hence the scientific utterance, “Universal salvation depends on progress and probation,” sometimes unfortunately misconstrued by caustic critics or misguided Universalists to mean: “Every sinner shall finally be saved.”

He that worketh good shall know God, and God shall know him—so shall he get eternal life; yet he that worketh evil may lose it.

To declare that Universal salvation depends on progress and probation, depends on Deity, is neither asserting nor teaching that the Creator will cure every criminal.

Christian Science providentially points out the perfection of Principle, and the perfection of celestial construction, hitherto unrevealed. To study and master this superb Science of Soul is more perfectly to grasp the perfection of Soul.

Numerous errors of creed caused by thoughtless, literal interpretation of Scripture are now exposed through scientific explication of perfect God and perfect man. The mistaken material notion of responsibility, or of strict ac-

countability, to God for sin, based upon the theory that He knows it and makes us answerable unto Himself for committing it, should gladly give way to a nobler, more profound sense of loyalty and love for His marvellous adorable purity and perfection.

“The Preacher” hath said in effect: The excellency of knowledge is, that Wisdom giveth life to them that possess wisdom; Wisdom and purity are concomitant; how can you possess wisdom, purity, life, if you persistently refuse to accept it, cherish wickedness and want, wretchedness and woe instead?

Let us now rightly realize the deep Soul protective truth of immaculate mentation, the momentous fact that God’s bringing of evil works into judgment and condemnation is accomplished through His complete isolation and nonconsideration of evil, by which it is left to its own sentence and suicide.

Idle words and evil works are brought unto judgment, are accounted for in the day of judgment, but that decision and that day cometh daily, constantly, continually, solely through Soul’s selections, removals; and through Soul’s developments of righteousness.

If ye do right, your deeds shall be made manifest as wrought in Spirit. If ye do wrong, there may be no manifestation for you. Evil hath no manifestation; the manifestation of good is God’s work, not the manifestation of evil.

Both Mind, and Mind’s majestic, moral manifestations are faultless.

Spiritual formations, forms and faculties comprising creation are controlled, constructed, endowed and adorned through pure, perfect, powerful purposes of Principle, which unconsciously dispense with every particle of bad material in the skilful process of perpetuating personality,

and of elevating manhood and womanhood to greater states in the Sun.

It is expedient and conspicuously evident that these helpful intentions transport and transmute harmless forms and features of loyal loveliness from probationary periods or physical planes, to decorate the heavenly; such is the work of salvation, the victory of visitation, the triumph of translation.

Oh, what a monstrous mistake to suppose that prospects, perils and promotions are remote, when deific decisions are constantly beautifying beatified being with earthly identities fashioned anew, or else where no useful ornamentation longer lingers, are inadvertently, unknowingly, hurling vacant victims of vagary into the abyss of absence.

Culpable, defiant, unprofitable attitudes toward Perfection are dissonant, deceptive, deplorable, dissolute, disreputable, distressing, desperate, dangerous, disastrous, destructive.

Question: If mortals or sinners are nothing, when God saves sinners does He not make something out of nothing?

Answer: No. Sinners in Science are properly classified as nothing, because of themselves they are hopeless, hollow, helpless; because whenever self-sufficiently isolated from their immortal, immaculate image, they can only narrow into nothing; but they are not thus totally severed from Soul while probation lasts, for through co-ordination with conscience, culprits have capacity to choose good, and through their impure wicked nature they also have ability to select evil and reject good. This latter alleged ability, inability, or freedom to fall — this truant tendency to tumble into trouble, to employ evil, to work wrong — is not, however, from God; but their capable capacity to cultivate good is in a contiguous degree from Deity, although not categorically bestowed, nor made unconditionally, permanently

protective before regenerative spiritual baptism takes place.

When this celestial event occurs, when this inestimable boon, this sacred Seal of Security, is graciously, silently impressed upon either quickly yielding, or upon patiently loyal hearts, then transcendental manifestation of transmutable identity begins.

Remember, while you are not manifested by God, you are materially invisible, incomprehensible to God, because you sojourn in the region of carnal unbelief, of obscurity, of darkness, of demons, of sensuality, of unreality.

Remember, regenerative regulation brings earthly identities to Light; changes, increases and permanently perpetuates innocent characteristics and seeming finite forms, eternally protecting them from every offending element, forever forestalling future falling.

Remember, all that mortals possess before thus being saved or born anew, is the near-by influence of good, but not the substance of good; not God's gift of life eternal, which enlightens, uplifts and impregnably fortifies faith against failure.

But, nevertheless, the consummation, the ultimate effect, of this marvellous mental action that saves sinners, adds naught to noumenon, brings no more real substance unto Spirit than Spirit had before; consequently if there is no increase of actual substance from the pure omnipotent operations of saving sinners, how can it be fairly affirmed, correctly claimed, that Christian Science Salvation or Soul Salvation would make something out of nothing?

As already mentioned, Almighty-activity, the apotheosis of worldly wisdom, intelligence and ceaseless industry, useth no bad substance. The implements, instruments, images, and materials of the Infinite are immaculate. Even what I term transmutable identity, meaning mostly thereby the apparent outward appearance by which we recognize each

other, *per se* cannot be bad, although perishable as well as salvable and mutable.

Transmutable identity as superficial corporeal appearance formed after the similitude of higher heavenly shapes is neither bad, useless, ugly, nor harmful in any sense at any time.

The Spirit of Truth descending like a dove, and other visions visualizing spiritual objects of earthly outline, hue and figure, substantiate the conviction that in beauty, form, feature, color and appearance earthly manifestations resemble the heavenly, and may be but slightly altered in these particular respects by transmutation, translation and glorification.

Thus all things beautiful, harmless, harmonious, ornamental and useful, in shadowy scenes of sense, are reproduced, or eligible for reproduction and eternal existence.

Furthermore, mortals, prior to regeneration, which is really the bestowal of blissful being or life, are actually lifeless as well as substanceless, so that under no conceivable circumstance, on or after accepting immortality, could they bring any more life unto Spirit than Spirit had before. The indivisible unity of immortals with their Maker, including immortals living in the flesh, confirms this conclusion by clearly showing that none of God's glorious gifts can ever be depleted, be deprived of His sincere support, perfect protection, and constant care; that heaven is a condition into which we can enter here and everywhere.

Whence we find that Deity's donations can never be defiled; that God is infinite—the sum of all substance which cannot be increased nor diminished; that He is all in all—supreme on planet as in Paradise; that transmutable identities are either convertible or self-destructive, according to the resolves of Reality, the mandates of Mind; that when Soul saves sinners It does not make something

out of nothing; that Science disclaims teaching such perverted philosophy, such singular sophistry, such ridiculous absurdity.

Soul does not save life but bestows life upon the lifeless.

Mortals can never get more each than a single life, and when they get that life through accepting growing grace, they immediately become in safe, godly grounded, developing degree — immortals; remain rooted in Right — the Right which makes might. But they bring with them out of nothingness no increase of somethingness.

A saved sinner, a transfigured mortal, a divinely developed individual, a spiritualized, transmutable identity, is, moreover, most stupendous somethingness; being the perpetuation of complex probationary personality, scientifically selected, classified, compounded, vitalized, and set forth upon the glowing escutcheon of perfect knighthood, in durable form and faculty best adapted to forever adorn, identify and enjoy its royal reflection of Soul.

To erring sense there seems to be four distinct selves or personalities, four different existent egos: the first, materially manifested by means of an organic, physical body during suppositional wakeful experience: the second, or alter ego, materially manifested by a subconscious or astral body, generally in dreams, dream levitation, or else in visions: the third, true man; the fourth, true God.

Alas, that inseparable Mind and image should thus seem last, instead of beginning and end, the opulent alpha and omega of transformation!

The fable of this egoistic psychology is, that first and second egos are constituted of but one mortal mind and of two mortal bodies, which accounts for deceitful duality. The fact is that both first and second egos and their alleged fable are *per se* really myths.

True man, God's representative, was best manifested on earth by the Galilean Prophet, the Son of God, our Lord and Savior Christ Jesus, spiritually sanctified, panoplied with purity, perfection, power, all of which protected him from the blunders of bogus being, the bestial stupidity and blindness of false belief, the fog of mystifying mist enveloping materiality.

The so-called second or alter ego usually succeeds, replaces the first in the final probationary period after death; and because this ego is less carnal than the first, veritable visions are mostly presented to its subconscious astral body while mundane mortals sleep.

That these first and second illusory egos are intimately related, is demonstrated by our consciousness and remembrance of dreams. But, behold, while we dream, our second ego, phenomenal secondary consciousness, takes no cognizance of slumbering body, nor of its previous, wide-awake baneful experiences; hence, in our next, our last term of probation, when said carnal body shall be no more, many distracting earthly events may likewise disappear, even as they undoubtedly do in the third or perfect ego state.

If you think you could not delight in spiritual life, liberated from fictitious recollection of trials, disappointments and tragedies, you are morbidly mistaken.

Even here we enjoy pleasant occasions with mind oblivious to things of remembrance. How much more so indeed should we rejoice in the abundant absorbing heavenly hereafter, in prepared peerless places and princely palaces providentially our own, where disturbing impressions of unreality cannot enter, where illusive imperfection of any kind is untenable, impossible!

You may ask: How could I recognize my mother, my brother, my wife, wives, kindred, friends, and neighbors in

another sphere if all past personal relations and associations are obliterated from thought?

The answer is: "Peace, be still." That is omnipotent Principle's intricate problem to solve, not yours.

Rest content: none of God's children, none dearly beloved of the Lord, shall be disappointed in the slightest degree by ultimate solutions of Soul, by paramount perfected powers of memory, nor by forms and manifold mighty faculties, suitably provided for instant recognition and superterrestrial glorious gain.

Deity disarms difficulty, dissolves deceptive duality, dissipates dreams.

Opposition to Omnipotence, sinning against the Lord of Hosts, is benighted intrigue against transmutable identity, desperate disloyalty; unprincipled, disrespectful, irksome irreverence toward Right; insane, suicidal stupidity; raging, radical reliance on wrong; still, nevertheless, not insult to immaculate Mind, which is immune from consciousness of culpable misconduct, absolutely free from any annoying element.

Spirit's observations, opinions and operations in this visionary world are always made within Spirit's infinite self-containment, unfoldments, and manifestations; within pre-stated third and fourth noumenal ego dimensions which exclude anomalous salvation, or the suppositional saving of life where no life is.

Real existence is forever intact, indestructible, therefore nonsalvable.

Sinners should see they have no life to save; that they have a life in prospect, a life to merit and obtain through improving present opportunity, through resisting temptation, through soberly subduing sin.

They should realize that their existence before regeneration is counterfeit, not real.

Let us investigate a little. Let us try to uncover the truth of talk.

Scripture, Science, saints, and sinners, all use vernacular of variable effectiveness, poorly adapted to express spiritual facts; and this weakness of words is exaggerated whenever we fail to interpret language correctly.

Neither tongue nor treatise, if misconstrued, can impart truth.

Black varnish must be rubbed off veneered vernacular to let God's gold gleam.

We commonly write and speak of risk of losing life, and yet we know, or should know, that genuine life can neither be saved nor lost, for life is eternal.

Science affirms, "spiritual death is oblivion," yet Science teaches there is no spiritual death.

This Book declares sinners are in danger of death, in danger of losing life, yet this Book says death is illusion, sinners are lifeless — void of life to lose.

There are no mistakes, no contradictions, in such Scriptural, scientific utterances if rightly understood.

When we write or speak of the risk of losing life, the word *we* means sinners — first and second phenomenal, self-conscious, illusory egos, material myths — that have no lives to lose but have lives to gain. Here the right meaning or truth is: Risk of losing opportunity to get life.

When a saintly or divinely anointed person nonchalantly uses the pronoun *we*, as just mentioned, he does so to notify neglectful sinners of their hazardous situation, without intended reference to himself, because he absolutely knows that he has already accepted the golden gift, has positively been saved, and is thereby protected from perdition.

This knowledge may be hearsay for others until they prove its veracity, but it is solid conviction for him.

The effusive egocentric Seal of Eternity, the Engrafted Word, transfixed within the innermost woof and fibre of his being, has challenged cynical, corporeal cupidity, stopped aimless, wayward wandering; has inspired him with surpassing confidence and power, stitched his sincerity with unbreakable strands of strength to sinews of Soul.

Ever-effluent Science of Spirit gradually, radiantly removing sense of sorrow, sin, sickness, death, now leads him gently forth from clouded imagery, from dual dreams, painful anxiety, and pitiless peril into a wakeful wonder-world of sublimity, security and purity.

Conscientious Scientists, who have seen Science reform covetous culprits, heal the sick, snatch the dying from the brink of the grave in response to their silent prayers, are not fit subjects for dismal doubt.

Moreover, a Christian Scientist blessed with these exaltations, who has also beheld veritable visions, knows he is a prophet in your midst.

Oh, be ye not only hearers but doers of his word. Stray no longer. Joyfully join the redeemed, unite with the remnant of Jerusalem, the sons and daughters of Zion, in actively obeying, strenuously supporting, supernal statutes of Perfection.

The affirmation that spiritual death is oblivion simply means that perpetual unconsciousness awaits stubborn sinners and hardened haughty humans, who persistently refuse every chance to obtain life; not that supernal spiritual life can die, end in nought, for supernal spiritual life is deathless; but that trespassers can perish, can thus terminate their treachery to testimonies of Truth.

Speaking of salvation, or of inheriting everlasting life, the Savior once said, according to Matthew 19: 30, and confirmed by Luke 13: 30: "But many that are first shall be last; and the last shall be first."

And again according to Matthew 20: 16: "So the last shall be first, and the first last: for many be called but few chosen."

Candidly, a careful, comparative, comprehensive, clear conception of these citations correctly shows that out of sinner's first ego condition or first region of error, many are called but few chosen; many are given equal opportunity but few accept; some that are first shall be last or lost, others that are first shall be last or saved.

The sentence, "the last shall be first," evidently means: that in the last, the third ego condition, or reflected realm of Truth, true man shall providentially prevail, shall finish saving many through divine unction. Ergo the last shall be first; immortal man shall succeed in the wondrous work of salvation — be first in saving sinners of first illusory ego experience; yea, and also of second illusory ego experience, through Christ-power.

Such is the Savior's succinctly stated system of Soul's salvation, based upon the purity, perfection and omnipotence of Principle.

Here we see quite plainly that proper implication and interpretation impart intentional, interchangeable, opposite meanings to these material idioms of expression called *first* and *last*.

It should be understood, however, that seeming first and second so-called ego states, known more pertinently as material moods, are not supposed or intended to declare degrees of mental advancement, since mortal minds may or *may not* start their "*third degree*" of moral progress, set forth in Christian Science as spiritual understanding, during these first and second ego dream-conditions.

But this start or step when taken, and afterwards confirmed by Spiritual Baptism, rescues transmutable identities from dissolution, while permitting the final fading out

of material senses and their subjective material bodies.

Thus salvation, mental metamorphosis, shall eventually dispose of first and second ego dreamers and supplant Biblical sayings about *first* and *last* with a better, deeper knowledge of infinity, with the right realization of God and man, Spirit and Its image or idea, as all-encompassing, Universally inclusive, yet wholly independent of time and space, penalty, pain, perdition, place; mortality; notice of, and need of, numbers.

Differentials, integrals, units, numerals, fractions and integers, although significant of mortal mental and cosmical impulses — and by reversal faintly suggestive of infinite mentation — are useless to supereminent, transcendental thought-forces, thought-forms or space-forms, which have no serial or material existence, and which mingle, move and have their being among beautiful, boundless, variable, expansive, portionless elements, substances and formations.

These statements may seem incomprehensible to many, still they are strictly true.

The greatest, the most ingenious, mathematical ingenuity when applied to metaphysical problems must always indicate helpless egotism, flat failure, grotesque incalculable enigma, nothing.

On earth, units of bulk, and extreme integrals of astronomical research, rarefied spectrum analysis, and other human instrumentalities of computation are useful; but to infinite Mind and infinite manhood, dominant and supreme over all, finite figures are futile.

Mind and Its images — of fourth and third, the only true ego states — are so closely united, so intimately correlated, so inseparable, so indivisible, so indestructible, so eternally co-existent, so aloof from sense of matter, so full of intelligent enactments, so copiously permeated with cease-

less, celestial energy and prolific powers of Deific fourth dimension, that they can utilize only the infinite calculus of Creator — Christian Science — to solve countless subtleties of Soul; to reveal exhaustless, unfolding, evolving, compounded, curiosities of creation.

Spirit cannot sense mundane mathematics. Soul shapes Its own likeness, makes, and knows all true statutes, rules, states and things.

Progeny of Principle cannot participate in pigmy problems, or measurements of empty phenomena. Still, as physical and mental disintegration go on, seeming association with imperfection, through advancing unification by baptism, shall continue until pleasures and pains of sense, waning effects and dual delusions, die.

Then God's children, gloriously perfected in Paradise, shall possess piercing, powerful, inductive, deific, psychic insight, sufficient for every need.

This searching might of Mind is indeed everywhere supreme, yet inscrutable, lamentably lost to sentimental surveyors, crude calculators, ignorant materialists — groping in gloom, misconstruing even their own self-esteem, their own self-centred impotence, erroneously experimenting with finite formulas to find out hidden, heavenly, infinite things; absurdly, abnormally fostering infantile efforts, unresponsive vanities, fanciful fallacies, devious devices, impossible figures, to disclose Deity's doings.

To correct concordant, celestial acumen shallow materialists and measurements are myths.

Dying discoverers and their discoveries can never penetrate beyond the domain of matter.

Alas, that carnal comprehension should consider everlasting life, existent in limitless fourth dimension, in supernal, spherical Mind-marvels of perpetual unfoldment, too transcendently diaphanous for credence, when better opposite

belief would bring beneficent genuine results, would win immortal perception.

How hopelessly black is the blundering blindness of beings who wilfully, stupidly, persistently believe in the might, eternity or entity of matter.

Superscientific radiation of Life is never in labyrinths of lifeless nonintelligent elements and organisms. The physical and immoral must be altogether put off fully to attain the metaphysical, the spiritual, the substantial, the real, and the right.

Again, according to Luke 13: 32, on the same day our Savior thus spake concerning first and last to be saved, he replied unto Pharisees who urged quick departure to prevent his being killed by Herod: "Behold I cast out devils, and I do cures to-day, and to-morrow, and the *third* day I shall be *perfected*."

Clearly this prophetic answer referred to his complete career divided into three distinctively separate periods called days: the third, in which he was to be perfected, corresponding to his third or last ego condition, beyond bitter bondage, delirious dreams, mystifying matter, evanescent earth; afar off from imperfection that immeshed him, safely beyond reach of the dangerous duplicity, depravity and cruelty of Nero.

Immediately afterwards, according to Luke 13: 33, he further said:

"Nevertheless I must walk to-day, and to-morrow, and the day following; for it cannot be that a *prophet* perish out of Jerusalem."

Here, day expresses its commonly accepted meaning, and his exclamation refers to the necessity of walking three successive days to escape detection and arrest.

His hour had not yet come; hence the importance of continuing his healing, of fulfilling his marvellous mission,

of eluding incarceration, threatened and premature execution at the ruthless hands of a maddened monarch.

He knew his forever Father was directing his steps in paths of protection up to and over the hilltop of Calvary, of crucifixion, even to the momentous moment of his glorious healing.

God sets the time and bounds of every real event.

These remarkable utterances essentially show that Jesus considered himself a prophet, that he taught the divine doctrine of progress toward perfection, and the paramount philosophy of finding, and keeping faith in, the perfecting power of Principle.

According to Luke 13: 20, confirmed by Mathew 13: 33, we also read:

“And again he said, whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in *three* measures of meal, till the whole was leavened.”

A measure of meal in Greek is defined as representing over one and one-half pecks, an ample supply for the average family at a single baking; therefore three measures would be much more than a bushel, more than was generally needed.

Why then in this apt illustration did our Savior singularly mention three measures instead of one?

Undoubtedly because he knew that the Spirit of Truth, his predicted second coming in Science, would properly set forth the secret sense-import, and hidden Soul-solution of the parable.

Three measures typified three stages of mental advancement, three different degrees of human thinking: termed first, physical; second, moral; third, spiritual; all included within the first and second illusory ego experience where leaven, God’s precious product or, more concisely, God’s greatest manifestation of power and grace operates until

the whole of each measure (condition) is leavened (perfected), until God's kingdom is completely come through three states of improvement, and the third true ego experience is perfectly realized.

Leaven cannot be lost or withdrawn, like so-called corruptible seed and decaying talents. Once bestowed, "a little leaven leaveneth the whole lump."

Nowhere in Scripture and Science is figurative leaven, the outpouring of infinite power, said to be temporary, conditional, or divertible.

Leaven is consequently spiritual baptism, Soul's sanctified Seal of Salvation, the exalting elixir of perpetual youth imparted in obedience to the synthetic intents of constructive Life in acceptable stages of physical, mental, moral chemicalization.

Whosoever receiveth this Godly gift called leaven, be he in earthly estimation either bad, better or best, shall surely live.

Soul selects Its own jewels. God garners His own grain.

To the creative Master Mind and Its manifold manifestations, however, there is but one perfect state: that of Creator and Creation, of perfect Principle and perfect progeny, unable to view imperfection in any of its passing phases, eternally exempt from seeing the miseries and monstrosities of moribund matter.

It may be seemingly difficult to comprehend how God can guide events if He cannot recognize dangerous rocks in the channel of progress, if He cannot see supposed impending evils; but that He can and does comfort, direct, protect, and perfect His chosen children under apparently mysterious, hazardous conditions is absolutely certain.

Saintly martyrdom is no evidence of spiritual nonprotection, but clearly the contrary. God's ways are not ways of worldly wisdom.

Providence may briefly prevent or promptly permit the phenomenon of physical disappearance without direct coercion or consciousness thereof, but if Providence made bones, flesh, blood, and atrocious brutal sinful beings, He would be irresistibly self-impelled to see self-imposed imperfection, be forced to behold His own bleeding bodies, measly corrupt elements, and iniquitous crimes; would be responsible for their miserable existence and exit, for all of the ills that flesh is heir to: vanity, vulgarity, sensuality, wickedness, war, woe, theft, derision, disease, delirium, deception, delusion, self-pollution, dissolution, paradoxical pandemonium.

But God could not thus contaminate Himself; such thoughts, theories, harmful heinous heresies, are chaotic confusion worse confounded, are abhorrent, preposterous, megalomaniacal obsessions of perfection.

Curative, creative Mind may for a short season heal, restore, or even reproduce material objects, but Mind cannot make nor unmake mortals. Mind makes immortals.

Question: When you assert that Mind cannot unmake mortals are you not disputing the Science statements, that Truth destroys error, that Soul forever suppresses sinners and sin?

Answer: No, rightly understood all of these claims are consistently correct. Mind's declared inability to unmake mortals means that it is none of Mind's motives, that it is not within the province of Principle to unmake them; that Truth, Soul, Mind, predestinates only Its own harmonious, useful Universe, entirely inside of the realm or condition of unceasing supernal construction; therefore the unmaking or demise of mortals is always unintentional, ephemeral, unobservable to Deity. It is only another way of saying, that in reality there are no mortals to unmake.

In Science unjust criticism and querulous doubt are

commonly caused by failure fairly to notice the author's viewpoint, which in this instance is wholly spiritual.

Truth's destruction of error, Soul's suppression of sinners, have hitherto likewise been described as unwittingly indirect, for both sinners and sin are obsolete, are positively unknown to Omnipotence.

Again, the statements: Truth destroys error, Soul silences sinners, are physical announcements made from a material outlook. From a perfect spiritual viewpoint it is also correct to affirm that Truth cannot destroy error, that Soul cannot suppress sinners, since in Deity's dominion there are no mistakes and no mortals.

When Christian Science is misconstrued and denied, rest assured it is through just such misapprehensions, as well as through lack of understanding the allness of God and the nothingness of Godlessness.

Question: Is it necessary for Mind inadvertently to unmake mortals in order to magnify immortals?

Answer: No, because wheat and tares grow side by side, and mortals must at length eradicate themselves.

Question: Is it essential for Deity indirectly to demolish evil to promote good?

Answer: No, because evil must eventually attenuate itself, evaporate, vanish.

Immortals and immortal progression are ever independent of mortality, nonentity; and neither the presence nor absence of evil can prevent the unfoldment of good. Evil is imperceptible to infinite Omniscience, for evil is a myth.

Mind manifests all that really is, undisturbed by evil, sinners, sickness, death; and unabsorbed by Its own manifestations.

Good is but another name for God. To perceive that God is good, that Soul and your own selfhood are perfect in quality, is to cast out artful illusions from your dark

abode of imagery as unreal, and draw closer to the basis of being, the energetic law of Life, Christian Science.

When loyal service, accomplishment, reformation, are added to this righteous perception, regeneration is near.

Nevertheless unless thou art leavened, regenerated, saved, think not thy glorification, thy fullness of unction, is inevitable, for the Creator crusheth the corrupt, grindeth the incorrigible overt person into powder, perdition, oblivion, by means of the evolution of Truth and the self-destruction of error.

Total loss of identity here and hereafter threatens transgressors.

Marble-hearted mortals must mend their mean methods, must improve their wicked ways or perish; must yield to the influence of grace, must comprehend that when divinely anointed they are immortals here and now, are absolutely saved although seldom immediately removed from earthly environment.

In a certain sense mortals may be separated into two classes, perfect and imperfect. All so-called, so divided, so selected, sealed, blest, or perfect mortals, shall surely participate in that particular, ultimate perfecting prophesied by the Galilean Prophet as occurring on third day, or in third ego experience. This glorious consummation is guaranteed by godly given grace which guideth unto that prepared perfect place.

Question: How in this world can I know when I am so perfected or saved?

Answer: By your reversal of attitude, your moral improvement, your change of habits, tastes and beliefs; by your willingness to enlighten others, your success in healing the sick and comforting the afflicted; by your growing dislike and distrust of vanity, pretense, perfidy, profanity, dissipation, dishonesty, deception; by your resistance to

temptation, your loss of desire to repeat old offenses; by your reverence for things above, your indifference to things beneath; by your unshaken confidence, hope, courage, strength, wisdom; by your respect of right and abhorrence of wrong; by your superabundant joy, your impress of purity and power; by your apprehension and appreciation of Perfection; by your thankfulness, your sincere gratitude to God for exaltation and rescue.

How unnecessary it would be to seek salvation, to avoid evil and cherish good, if from a material viewpoint there is never risk of ruin, never peril to opportunity, no danger whatsoever of losing life, no failure possible to obtain it.

In an *isolated* physical sense through not perceiving opportunity, or through stupidly, stubbornly, sinfully rejecting immortal life, imperfect mortals have no genuine life to lose. But, behold, even then the harmless contour and innocent characteristics by which people recognize each other, fashioned after verisimilitude of veritable selfhood, are thus subjected to such yawning abyssmal jeopardy, that these perturbed, purely patterned personalities perish; these harmless, useful, salvable, destructible, unleavened, transmutable identities meet disastrous, fatal downfall, disintegrate, disappear.

After this dying manner, the Science-assertion, "spiritual death is oblivion," and the Ezekiel-edict, "the soul that sinneth it shall die," are physically, identically, individually demonstrated.

Imperfect mortals correlative possess in manifested diminutive degree, a minute grain of goodness; but, alas, this tiny germ is often converted by persistent misconduct into the unprofitable talent of divertible good, or into the corruptible seed of the unspoken Word instead of into the unadulterated, irresistible leaven of life.

This is why so many imperfect mortals die. This is

why to imagine all sinners shall at last be saved, is to think a lie.

Imperfect mortals should learn that salvation is available, but not always inevitable; nay, Scripturally speaking, seldom inevitable since many are called but few chosen.

Question: Does Principle perceive transmutable identities?

Answer: No. Even as Soul seeth not sick nor sinner in Its secret solution and scientific cure of sickness and sin, neither doth Deity behold any transmutable, any imperfect mortal until completely spiritualized. Deifically, distinctly individualized: until led to light of Life, brought face to face with faculties of Fatherhood in practical, permanent, beatified being by effulgent radiance of transmutation and transfiguration.

Glowing spotless purity of Godliness excludes perception of even partly perfected, imperishable personalities.

Divine recognition of earthly identities is possible only after every effect, trace and touch upon them of turbulent thoughts and troublesome deeds are exterminated.

Strangely seemingly curious, it is however trite and true that practitioners become best healers in proportion as they understand Deity does not detect discord and disease, nor their destruction through His introduction of harmony and health. Mind observes what It makes, not what It breaks.

God determines the time and bounds of heavenly habitation, and human habitation ends when and where glorified being and divine realization begins, in the manifold, magnificent mansions of Mind.

Regenerated mortals must move onward and upward unto Paradise, but until they reach their heavenly home they are hidden from celestial view.

Mind-made infinite faculties, formulas, forces, forms and formations are forever free from faults and fallacies.

The opportune lesson of Christian Science is the ringing message, the mighty manifesto, that God and man are perfect and oblivious to imperfection.

When worldly people are depressed by prolongation of worldliness, continuity of venal vanity; are disparaged by hurtful hues of tenacious evil or murky clouds of care; let them rightly remember that persistency in well doing avail-eth much, that progress eliminates error, that stately Science is a shield and buckler against ill of any sort, that Omnipotence overcometh obscurity.

Spirit transmutes, transforms and preserves the identity of selected persons without seeing corporeal substance, sorrow, sickness, or sin.

Emotional mind materializes ghostly bodies, mortal mediums of its own impulsive movements, sensations, expressions and diabolical crimes.

Human bodies stay material until abandoned; then, senseless, return to dissolution.

Man's second body, although less carnal, is not less material than his first: but man's mentation, alternately connected here with first and second and hereafter with solely second *corpus*, may quickly or gradually master material concepts and concupiscence through change of base.

Evil prevents the salvation of many; still evil is no impediment to unfoldment of good.

When glint of good is reviled, repelled, it prospers in more fruitful fields.

Substance of Soul must stand for aye, though suicides secede and die.

Take care not to confound imperfect mortals with immortals, yet comprehend their harmless bodies are eligible to bodyhood as well as to burial and decay.

Salvation perpetuates human identity through translation of its innocent outline, form and feature; and through

divine endowments of individual, distinctive, infinite faculties.

Undreamed of spiritual power insures, improves and increases acquaintance and perception of the perfect.

Purest people robed in white,
Once inhabitants of night,
Now glad residents of Light,
Are over there.

Plants and blooms of brilliant hue,
Blissful scenes forever new,
Things that Truth's translations do,
Are over there.

Why be doubtful and complain?
Is success our highest aim?
Then the treasures we should gain,
Are over there.

Lord of hosts to Thee we raise,
Hopeful hearts in fervent praise.
Lead us through Thy perfect ways,
From over there.

Grant wise counsel to secure,
Concepts which shall keep us pure,
Condiments that save and cure,
From over there.

Help us by supernal powers,
To improve the golden hours,
To deserve celestial showers,
From over there.

Show us over there and near,
Mean the same as now and here:
Joys of Life divine appear,
Yes, everywhere.

Measured by achievements instead of years, our victorious Master's eventful life was longer than Methuselah's, was greater in accomplishments than the career of any potentate, patriarch, prophet or inspired personage. Yet he sought no encomiums, no floral tributes, no plaudits, no priestly, no princely office; no crosier, no mitre of Jewry, no staff of synagogue, no scepter of suzerainty or sovereignty, no worldly wealth, fustion, fashion, fame, promotion; no earthly recompense.

He even chided an ardent admirer for calling him good, saying: "Why callest thou me good? There is none good but One, that is God."

He never indulged in dulcet dialect of self-adulation, never vaingloriously lauded himself. He considered self-eulogy a serious offense — boastful lauguage of self-deification, monstrous blasphemy.

He never claimed that he was the primary cause of his wonderful deeds, but, contrawise, tersely said: "I can of myself do nothing." Oh, what meek but weighty words!

Anon in these turbulent latter days, after nineteen centuries have fled, his marvels still stand unparalleled in the annals of human history, though he then essentially declared: "Greater works than mine *ye* shall do."

Anointed at conception with the saving, vivifying unction of Soul, sanctified by stately Science, the animating law of deathless Life, his transmutable identity was permanently liberated in earliest infancy from jeopardy, desolation, disaster, destruction; for he was born invincible and pure — wholly without sin, spot or blemish.

But behold, nevertheless, because born of woman, born of the flesh, he could easily experience the enervating effects of erring mentality or mortal mind — of corporeality, distraction, discord, deception, delusion; could instantly feel the insidious spectral depressions of imperfection, sensu-

ality, obscurity, arrogance, anger, hatred, depravity, which often seemed to approach and uncannily pretend to crush him.

Superbly panoplied, sealed with *power* from on high, he rendered full credit for its exalting security and operation unto Principle.

He rightly reiterated such pointed, compelling paragraphs, such admirable apothegms, as these:

“My Father is greater than I.”

“My Father is greater than all.”

“My Father, He doeth the works.”

“If ye believe not me, believe the works.” Believe God.

“He that believeth on me, believeth not on me but on Him that sent me.”

He intuitively understood and correctly measured the crosscurrents, constituents and complexities of his earthly career from every angle, without a micrometer, without trying materially to discover his immaterial eternal nature. Yet he was not completely relieved from the sporadic, morbific malaria of material intellect; from the fitful, fictitious presentiments, recollections, tribulations, persecutions and tragedies of sense, until his Ascension; until through his Father’s glowing afflatus he was at last forever garbed with garments of glory.

So oppressively ominous did sense situation sometimes seem, that he inserted in his sublime Supplication: “Thy will be done in earth as it is in heaven,” and as he knelt in anxious suspense and solitary agony in the gathering gloom of Gethsemane — abandoned, betrayed by close companions whom he had instructed, befriended, cherished — he earnestly prayed, saying: “Father, if Thou be willing remove this cup from me: nevertheless not my will, but Thine be done.”

Thus our meek yet mighty Master, our Great Exemplar,

our tortured but triumphant Teacher, our sanctified Savior, acknowledged his submission to Spirit, his obedience to Omniscience, his dependence upon Deity.

Alack and alas! . . . What a baneful blunder; what a mortifying mistake: what senseless sacrilege to conclude that Christ is an original Creator, is God; or is equal in every way to God, when the overwhelming preponderance of Biblical testimony plainly palsies such preposterous, abominable, pantheistic theosophy!

Christ is infinite; that is, equal to God in duration of experience, in innocence of character, and in purity of essence or quality of image, not otherwise. Such equality as this is no robbery; but the equality that would make Christ equal to God in primitive self-creative and self-curative power, in self-enlightenment, self-supremacy, self-sufficiency, self-existence — in worshipful dominion over all — is most heinous heteronomy; insolent, impotent, blind, black buncombe.

All of God's offspring, however, have a subsidiary participation in shifting, supernal scenes, in moving mighty mountains, in preparing "many mansions," in promoting spiritual progress, in proportion as individually animated with power of Principle. And Christ Jesus was blest above all generations with the most productive, the most efficacious, degree of celestial energy.

When he announced that many would be empowered to perform greater deeds than himself, he may have been comparing his doings here with ours hereafter; for undoubtedly people possess more power in Paradise than was allotted unto the Master for his greatest manifestations to mortals. Invisible movements of the unseen Creator and of the hidden Christ were made manifest in symbols, signs, wonders and so-called miracles of the Master. Hence the maxims, "By their works ye shall know them. Believe the works."

As evidence of superlative endowments, and of the reality of his invisible Father and invisible selfhood, Jesus' words and works were stirring, startling, abundantly ample; but whosoever believeth that Christ is God, is Antichrist and Anticreator, for Christ never claimed to be God.

If Christ is the Almighty Father, or is identical with the Father, or was God incarnated in the person of Christ Jesus, why did he pray, ask comfort and aid from on high? Under such strange mystifying conditions his petitions would be absurdly presented to himself.

Was he merely soliloquizing in the garden? Absolutely, unequivocally, incontestably, incontrovertibly, . . . No.

Science teaches that Spirit, God and God's creations cannot be materialized, and the Scriptures aver that flesh and blood cannot enter the kingdom, that flesh profiteth nothing; therefore neither Creator nor Christ, in the sense of commingling with matter, could be materialized, could be incarnate.

Only sin, evil, error, intermix in mortals, and in their bodily concepts. It is chimerical error which is incarnate in physical phases of embodiment, and nothing else. The error that signifies and includes a host of dying illusions, suicidal demons, and mortal myths.

Christ came to destroy error. How? Simply by inscrutably influencing the noble efforts, eloquence and example of Jesus to promote good.

Jesus searched human hearts to abet goodness, honesty, sincerity, faith therein, and so healed the sick and the sinning, and Christian Science repeats these Christian cures.

Jesus' ejaculations: "Thy faith hath made thee whole: When the Son of man cometh shall he find faith on the earth?" show what a prolific factor faith is in feeding famished affections, to suppress freaks of fear, falsity, failure.

When Jesus spoke of heaven opening, and of angels ascending and descending upon the Son of man, his utterance was a proclamation and prophetic picturization of the transfigured Jesus in Christ — a veritable revelation and insight aforetime into his glorious Christly dominion.

Whence we learn that Jesus the Immaculate, sanctified by Spirit Soul; brought, blest or begotten before birth, by Holy Ghost; conceived by and born of a virgin; was enveloped by dismal forebodings from infancy, as well as by visions of victory; that he was never a serf to sense, was always sinless, was ever an immortal; that neither Creator nor Christ could be incarnate in the person of this amazing Master, this Son of man, and Son of God; that Christ, angels, Soul Science or Holy Ghost, God's creations, representatives, messengers, ensigns, one and all, came near unto, conferred with, comforted, controlled, and claimed him for heaven.

Jesus of Nazareth, in whom there was no guile, called himself Prophet, Son of man, and Son of God.

Biblical lore often uses the word Lord as a title for both the Master and his Maker, and recollection suggests that the appellation God is Scripturally applied to Christ in comparatively few places; notably in Isaiah and Songs of David, forecasting and hailing Christ's coming, and in the New Testament concerning Ascension and Apocalypse, where the grandeur of these stupendous events would seemingly be expected to allure strained, extravagant vocabulary.

Are we to credit this itinerant terminology, this nomadic nomenclature, these wandering, wayward words, these meager references as conclusive, substantial evidence that Christ is God; that things made by Christ are his original creations or evolvements; that without Christ was not anything made which was made?

Are we to ignore our Master's modest estimates of himself?

Are we to dethrone the Fountain Head of the Universe as the sole Source of supply?

Are we to provoke and portion out the primal potency of Principle?

Are we to deny the solidarity of Soul, the indivisibility of Deity, the single all-inclusiveness of Spirit?

Are we to challenge the supremacy and safety of Omnipotence by the crowning atrocity of believing God incarnate was crucified, not Jesus?

Are we to molest and mutilate, mock and mortify, the might of Mind?

Are we to deluge the world with pantheism?

Are we seriously to entertain unscrupulous, pitiful, idolatrous notions of Deific equality, erroneously extracted from exiguous excerpts of exaggerated, Biblical expressions?

Are we dolefully, deliberately to break the first commandment?

Are we to try and quiet conscience by putting several Gods together and adoring them as One?

Are we to believe there are two original causes combined in one original cause; two or more worshipful Gods in one worshipful God; that Christ Jesus is also the eternal Father or even a faculty of the Father?

The perpetual Scientific reply to all these questions is: Verily, vociferously, . . . No. Such subtile, miserable, indigent interpretations are ignorant, pathetic subversions of fact; stupid, fraudulent fabrications; or else baseless, flagrant, gross, bombastic balderdash.

Learn, Oh, mortal, that Infinite Intelligence throughout the innermost, the intermediate, and the outermost — yea, through every fibre of Its profound individuality — is integrally One, although radiating countless representatives and reflections; that the powers of Christ equal and excel

only by comparison with the powers of his companions, brethren, saints, martyrs, in so-called third ego experience; that he is like unto them in substance, structure, appearance; and his superabundant, superior power, even as theirs, is likewise continuously derivative, not intrinsically indigenous.

God is the intelligent essence of His entire Universe; but let us not confuse any of His sons and daughters, nor Christ, His Only Begotten Son (the Bethlehem Babe) with Himself; for the Creator's perfect children including Christ are distinctly separated in the effulgent atmosphere of spiritual union one from another, and are diametrically individualized from God.

It is more important not to confound offspring with Omnipotence than not to mix mortals with immortals. The barriers of demarcation between Mind and Its images are impassable in Science in the sense of losing identity; for every man is everlasting and God is eternally One.

Spirit's support and preservation of identities precludes their absorption into Principle and *vice versa*.

To live move and have being in God is a Scriptural saying, like the utterance of Christ, "I and my Father are one." Both are intended to express the union or oneness of man in radiated quality with God, not unity in equality of purpose and power, not unity by absorption, not unity of two or more Gods in One.

In a similar way the elect are said to be embodied in Christ, and in their comrades, whom they are coerced by concordant relationship and communion to cherish. Hence harmony's laws, "Love God with all thy heart, and thy neighbor as thyself," mean,—worship God, and loyally love thy Lord and Savior.

It hath not yet appeared what Spirit's personal appearance shall be, but the air of heaven, which surrounds us

here, carries with it sweetest accents of Love from above, . . . Love of faith, Love of truth, Love of life, so near; not Love of folly, Love of error, Love of fear.

Perfect Principle sees, calls and develops goodness; projects and changes perfect progeny; evolves endless energy; but cannot increase, decrease, divide, or impair Its own praise and power, Its own paramount solo-personality; cannot injure, destroy, repudiate, or reproduce Itself either in whole or in part.

The Creator never consumes but kindly communes with, cares for, constructs and controls His children.

It was consciousness of poverty of his own personal power, compared with the exhaustless healing force of his Father, that caused Jesus to say: "There is none good but One, that is God." Not that he considered Deity better, more perfect morally than his true selfhood, as taken literally his words would imply; but that he meekly felt and freely acknowledged the forever fact, that his Maker was, is, and ever shall be, infinitely wiser, infinitely greater, infinitely more powerful than His creations, over which he was to be the Soul-evolved, receptively harmonious Ruler.

Recollection again suggests some other Scriptural names for Jesus, such as Rabbi, Governor, High Priest, Apostle, Advocate, Chief Corner Stone, Seed of Abraham, Root of David, Dayspring, Messenger, Witness, Word of God, Truth, Way, Life, Vine, Savior, Messiah, Emmanuel, Redeemer, Prince of Peace, Chief Captain of Salvation, Light of the World, Morning Star, Lamb, Lamb of God, Good Shepherd, King, King of kings, Lord of lords, etc., etc.

In a Christian missionary sense, to these and numerous other names he is justly entitled, as well as to those of his own selection, Prophet, Son of Man, Son of God; but his alleged titles of "Everlasting Father and Mighty God" are misleading, exaggerated expressions of excessive praise,

due to erring impulses of hero worship inherent in humanity.

Properly interpreted they poorly portray that he is not the Father, but the brightest reflection of the Everlasting Father; not God, but the most eminent image of Almighty God.

Other names above mentioned likewise show that he is not the Original Word by which creation is made, but the reliable, righteous Repeater of the Word; the most efficient Underworker beneath the Word. Not Light, the primal Source of light, but the most excellent expression of that Light; the most conspicuous, convincing Teacher of truth; the most helpful, illustrious Elucidator unto mortals of the light of Love. Not the Way, but the Shower thereof — the "Wayshower." Not Life, but the Expositor, the Bearer, the Bringer in of life. Not salvation, but the "Captain of Salvation."

When sealed, blest, vitalized before birth, Jesus became the Son of God. Afterwards at Ascension, as foretold by himself, he was more fully "perfected," was embodied in the celestial Christ-condition of divine sonship, becoming the Eternal Christ, the most exalted manifestation of Spirit, the most powerful of immortals, referred to in Revelation as King of kings and Lord of lords.

It should be noted, however, that Sons of Spirit, Sons of God, existed long before Jesus' time, even before the world began, even forever before Mind's manifold ministrations to the Adam-man.

In Job, fifteen hundred years prior to the Christian Era, thirty-eighth chapter, we read that God answered Job out of the whirlwind and said: "Where wast thou when I laid the foundations of the earth, when the morning stars sang together, and all the Sons of God shouted for joy?"

Here Morning Stars and Sons of God are synonymous terms, proving that in Paradise, Sons of God, all of whom

have dominion and power in differing degree, shine forth like silver stars in the spiritual firmament. This citation clearly declares the eternity of the Christ-condition, the everlasting existence of perfect Man.

In Daniel, six hundred years before, in third chapter, it is narrated that Nebuchadnezzar, the idolatrous king, after casting three offenders into a burning fiery furnace, heated sevenfold, looked curiously therein. Whereupon he was shaken with much wonderment, was astonished, astounded, amazed, startled at the sight, and cried out: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

This marvel indicates that Christ, the Son of God, is accessible anytime everywhere; that he is always present, although not always manifested in the same form or manner; that he stands unseen by mortal eyes at the sides of the sons of men, ready in extremity to save them.

In this wonderful episode of Shadrach, Meshach, and Abednego, obedient servants of the Most High, he evidently used his supernal power to deliver them unharmed from the raging flames. Thus he was their Protector and Advocate.

In the same way he can help us, and we can help one another conquer the consuming blaze of badness, that we may march triumphantly on, protected until at last perfected.

Christ never was, and never can be, incarnate in the flesh, but he is come, he is here, as in the days of Daniel and Jesus. He ever abides in secret, in Science, or at will in spirit form beside the faithful and wavering; pre-eminent, ready to help in every good thing until material minds and bodies are changed, spiritualized, individualized in faculties and forms resembling his own.

It is recorded that Daniel later on, like his cruel sovereign of furnace fame, also beheld the Lord in a vision appearing as "one like the similitude of the sons of men." This occurrence again plainly proves that the Lord or Christ appeared in human semblance before the earthly career of Jesus, and that the Christ-idea, the Christ-embodiment, perfect-man, had exalted representation in Christ the Lord, centuries before the birth of the Bethlehem Babe.

What were these significant appearances? Scientifically analyzed, they were separate individual visits to sinful king and saintly prophet, of the eternal, the true selfhood of Jesus, son of man yet unborn.

Nebuchadnezzar, even as did Daniel, really viewed a vision of Christ, not with human eyes as he himself thought and as he viewed his three intended victims; but with enlightened, spiritual perception, Providentially bestowed upon him at the time.

So this impious, arrogant monarch, notwithstanding his extreme cruelty, vice and vanity, evidently possessed that tiny, vital vein of goodness, which the Creator, Christ and Seraph recognized, sought to develop and expand.

Verbatim, or mistakenly interpreted, it would seem that God who only sees good, also observed evil; and noting the king's idolatrous deeds, despicable depravity, eventually determined to dethrone, severely punish him, and abase his pride.

This erroneous conclusion is obviously rendered more insistent by a Biblical illustration or picture of an Angel of Light, hovering with unsheathed sword above the miserable monarch's abject body, as it lies face downward, despised, cast-off, condemned, utterly prostrate in the dust.

The glorious fact, however, remains forever true, that spiritual mentality, the mentation of Creator, Science or Holy Spirit, of Christ, Seraphs, and of all Celestials, could

not cognize this material monarch nor his contemptible, criminal conduct; for said mentation by its veiled influence upon him, and by its consequent betterment of the promising seed of Principle, the slight element of good within him, caused his evasive Evil Ego in revolt, rout and despair, to become violently agitated, so that before final deliverance Evil inflicted upon him sin's severe penalties, pulled him down from haughty dominion into the beastly bog of abandonment and insanity.

But lo, and behold, at end thereof, through submission and heavenly help, his reason returned, he extolled and honored his God; was restored to wisdom, wealth and crown.

The Bible announces that God removeth kings and setteth up kings. This Book reveals how He removes and sets them up through exaltation of Sovereign good, without consciousness of brutal kings and corruption.

The Bible proclaims that God destroyeth sinners and saveth sinners. Christian Science shows *how* He destroys and saves them, without seeing sinners and sin.

The fleeting *effects* of Evil halting good; Harmony hampered, purity impeded, truth restrained; the initial start of inevitable, imperial improvements in abeyance for a trivial, infinitesimal Mind-moment; just the beginning of salvation, of new birth diverted, not diminished — is what Principle perceives.

Oh, be careful lest through that diversion, self-imposed imperfections overwhelm thee!

Christ came, not to destroy but to fulfil. He substantially said, "I am come that men might have life and have it more abundantly."

Mind unfolds myriads of manifestations, countless couriers to promote perfection and spread salvation.

David declared: "The Lord heareth prayer, and the

Angel of the Lord encompasseth round about them that fear Him."

Paul in his Epistle to Hebrews, first chapter, asks: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Yes, verily. They are all ministering spirits sent to help transmute innocent, earthly identities by stimulating intuitions of good. But let us beware that we do not interpret our beloved Bard's beautiful declaration, to mean God is nearer sinners who *fear* Him than saints who do not.

Antiquated advice to fear God is now considered *archaic*, is discountenanced, discredited; rightly, correctly, honestly over-ruled.

Fear of God is a remnant of barbarism, a blind paganistic impulse emanating from false belief in the relentless severity of tribal jehovahs.

Superstition, confusion, coarse concepts, unwittingly extracted from senseless notions concerning supposed cruel Creators, are the erratic causes of deific fear.

Behold, see, sanguine sagacious Science, divinely authorized, now steps in — announces, God is One. God is Love. Surpassingly explains the immaculate purity, superlative perfection, infinite power of Principle; heals dissipation, deprivation, desperation, dementia, disease; demonstrates that Love is reflected in love, that unto Truth all is truth, unto Harmony there is no discord; directs man to love his Maker, cherish Christ, to repel and fear temptation, Satan, sin, sinners, but not God.

Repel, reject, ignore, sinners — how? As associates and companions, of course. Visit transgressors only to enlighten and assist them. If repelled, spurned, scorned, treated with supercilious contempt, leave further endeavor to higher counsel, . . . to invisible influences of Mind.

As for dangerous, hopeless, persistent criminals, reject them as lost; yet judge not; that is, bear them no malice, do them no injury, leave them to their own self-inflicted condemnation and doom.

To think none are lost is a pernicious mistake. "What concord hath Christ with Belial? What part hath he that believeth with an infidel? Wherefore come out from among them, and be ye *separate*, saith the Lord."

Only sinners fear God. Why? Because they stupidly or wilfully reverse affectionate attitude toward Reality, Health, Holiness, Happiness, Life, and vainly temporize with vanity, sin, sickness, death.

If sinners would fear sin, and also fear that God might overlook them for revelling and hiding in it; they would be placing fear precisely where it belongs; would then apprehend the error of their ways; would turn about; face and move joyously forward towards freedom from fear.

After reaching the Horeb height of Inspired Science, every fear fades out. There is no place for fear in Paradise, for the Creator never fears and never permits His creation to; or, rather, more pungently, properly put: Fear in heaven is absolutely impossible, since no enemies are there to invite, instigate or introduce it.

On earth, however, where foes flippantly flourish for a day, where demons dwell, robbers rob, assassins assassinate, cowards lurk; where ignoble governments viciously violate solemn pledges, philanthropic covenants, humane international agreements; and, unprovoked, covetously wage wicked war — on earth under such intolerable, avaricious murderous violence; courageous fear, aroused indignation, noble anxiety, and the ultimate uses of crushing force are commendable, honorable, heroic, patriotic impulses and performances.

Still the worldly precept, "Fear God and keep His com-

mandments," should finally yield to the celestial command, "Love God and keep His commandments."

"There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (First John, chapter four.)

Love rules God's Universe, not fear — yet here below in this world of woe, Love never can and never will in a hopeful human way completely govern. Why?

Because material, human experience is mostly a dream of ghostly, passionate, passing turmoil, and God neither dreams, humanly hopes, views, nor directly governs dreams. He only controls and expands the goodness contiguously present in dreams.

Wouldst thou emerge from the land of dreams, and enter the kingdom of knowledge, of enduring life and love; then thou must love first and foremost thy loving, living God.

God's kingdom cannot come on earth to gratify the ambiguous ambitions of visionary mortals by establishing a physical heaven here. Why?

Spiritual interpretation of the Lord's Prayer, as given in the Christian Science Text Book, tells why. The Lord prayed: "Thy kingdom come. Thy will be done in earth, as it is in heaven." The inspirational Christly interpretation of this appeal is: "Thy kingdom is come; Thou art ever present. Enable us to know — as in heaven, so on earth — God is omnipotent, supreme."

God's present, omnipotent, sufficient supremacy on earth is, to satisfy faith, gather goodness and perfect it more fully hereafter; not to rule in a physical sphere as a physical phenomenon. Such a consummation is too trivial to think of, too foolish, too hopeless, to hope for.

At the end of time, unlimited, ultimate, enduring peace shall reign, and only good remain. Then intrigue, war, dreamers, dreams, disorder, delusions, matter and every

mundane mortal myth shall eternally vanish, but not before. Then honesty, holiness, harmony, happiness shall truly hold sweet sway, where midnight violence hid their healing ray. Then indeed shall "Thy kingdom come," for former things will have departed.

There is no fear, discord, destruction, nor harm in heaven, and no remembrance of earth.

Literally to construe all voluminous sayings of Scripture and Science concerning fear and other transitory topics, is blindly to credit numerous contradictions, and absorb baffling perplexity.

Darken not thy counsel with misconceived, literal deductions.

The greatest commandment is — Love God. Wherefore admonitions to fear Him should be religiously sifted, and the intended, beneficial effects involved, which resort to fear may signify, should be sought, shaken out, studied, revealed. When this is diligently done, many helpful discoveries of fruitful facts will reward Biblical research,

Fear of God, good, is really groundless; still it is inculcated as a preliminary lesson, to implant some measure of respect for Principle among the petulant, profane and unprincipled, before they are qualified to go up higher and put off fear.

Such lessons are simply stepping stones to something better, based upon the belief that it is wiser to fear than to despise and defame Deity.

Fear at best is but a rough, perishable support to start progress with. The well-known proverb, "Fear of the Lord is the beginning of wisdom," shows this is so; shows, a mere beginning of betterment is all fear ever is, . . . a rudimental baseless beginning, that must be blissfully banished before wisdom is won.

The Scriptural assertion, "I (the Lord) will put my fear

in their hearts," means, put My regard — then My purity, My perfection, My power, . . . My love within them; for God, being fearless, hath no fear to furnish.

Trembling, timid fear, is weakness. Even David, reputed literally to have advocated fear of God, good, of the infinite Fount of Friendship, stood unafraid, confident, unyielding as flint before fighting that wicked warrior, that huge, sardonic soldier, that boastful, grinning giant, that mailed monster, that pompous, undefeated Ogre of the Philistines, whom he courageously conquered.

So saints have stood unafraid, through the centuries, against Satan, and martyrs against martyrdom.

Noble valor, holy ardor, are ever fearless; and they prove beyond cavil the available, positive, practical presence — the ready, willing, uplifting Hand of Omnipotence.

No matter what seems to happen, whether worldly triumphs are attained or not attained, the hosts of harmony on earth, happily hear, felicitously feel, the moving message, that progress is their breath of being; is the ozone that co-operates with faith, not with fear; is the development that guides their deathless destiny into immortal dominion.

Had David chosen fear of failure, instead of faith in victory, would the Lord have heard him? Would the Angel of Right, the panoplied pure mentation of Might, have helped him? Perhaps not.

Doubt, not Deity, is the foundation of fear, and *vice versa*. Mortal mind, is the basis of both. Consequently, doubt, fear and mortals are closely related, are recreant members of the same feeble family.

He who fears, hesitates. "He who hesitates is lost," — at least is in danger of losing.

It is certainly safer to ignore this cheerless, enervating word as literally drift afloat in the stream of instruction, as

meaningless, useless verbiage, clogging the current of Christian correction, than to accept and keep it a fanatical, furtive foe to further forward fulfillment.

Love must eventually overcome, replace, fear.

Never pick up, appropriate and permanently preserve fear of Perfection; lest the Lord lighten not thy burden, thy torment, to "give thee rest from fear."

Out of a semispiritual viewpoint Christian Science condemns fear; inculcates nonbelief in it; teaches that darkness or discordant doubt induces it, and that fear induces doubt: asserts that fear or excitement is a contributing cause of sickness, is an element of all disease; that "disease is fear made manifest on the body"; that "to destroy fear is to end fever"; that the sick and sinning are often lost, or blinded, by the baneful belief of fear and disease.

Perfect Love banishes fear; and yet, nevertheless, from a helpful, human viewpoint, until hardened, healthy, fearless sinners understand the omnipotent power of infinite Love, it is wise to show them that their fearlessness is recklessness, is wholly without righteous foundation, is just as baseless as fear itself. It is even well sometimes to teach them, as a primary expedient in preference to teaching fear of God, in preference to furthering false fearlessness of evil, baseless boldness in badness, that they should first fear sin; because sin increases evil, abandons good, suppresses right desire; and at last, if persisted in, fatally terminates transformable identity.

In other words — under such circumstances and conditions, fear of sin is better than reckless fearlessness of sin; yet both these species of fear and of fearlessness are spurious, counterfeit, bogus — are ample evidence of absent hope and lack of confidence in the supreme, curative Creator.

To be fearless of sin and fraternize with it, is sheer, shameful, mortal madness.

Sinners should surmount both fear and sin, but until they have done so — until they joyfully realize that the power of Principle, of Love.... is the best, the surest, the safest remedy for fear and false fearlessness — fear of sin is sensible.

Obedience to intuitions which are patiently prompting regard for right, gently urging respect for good, should help sinners rise above error, fear, sin, sickness, and approach nearer true selfhood.

After putting on perfect self — thus receiving regenerative grace, more abundant life — fear is quieted, and gradually wanes, until transfiguration is attained, wherein consciousness of fear becomes abruptly impossible; wherein fright is instantly, wholly exterminated; is suddenly completely replaced by supernal, eternal fearlessness; by affable, affluent, affectionate fellowship.

Let us learn that the Creator and His Christ-creation, of which we shall then become indestructible units, transmuted members, are both absolutely fearless, perfect and oblivious to every sin; are beyond reach of mortal insult.

Sin is not insult to the Infinite, as generally supposed, but is corrupt conspiracy against personal progress. If transgressors understood the truth, namely, that bad conduct is intrigue against themselves, against their own improvement and salvation, and not a disturbance which reaches Deity, they would plainly perceive that God never is an irritated foe, but that they are their own enemies.

God is just as free from anger as from fear, from wrath as from wrong.

Fear of offending God is therefore an expression which preferably should be understood as meaning: fear of committing sin, fear of giving offense and doing injury to oneself.

Pure and Perfect Mind knoweth not the impulsive emo-

tions of indignation, doubt and fear, which emanate from negative, mortal mentation.

God is the positive perfection of tenacious purpose. How then could He possibly perceive or entertain fear and doubt fictitiously created by mortals?

The answer is: He does not and could not. Fear and doubt are traitors, are stumbling blocks, are seditious introducers of occasions of falling. Let them alone.

Fear and doubt cannot be fused with Deity. Sinners must depart from doubt to reach the divine. They must also depart from the *verbatim*, physical, phantom beliefs, that development and salvation are caused by baths of blood which wash them clean. The mere shedding of blood never cleansed, never improved, never revived, never saved a sinner, and never will.

The purchase price of salvation is not body and blood, the use of body and blood, the eating and drinking of body and blood, nor the shifting of blame and punishment upon innocent shoulders.

Redemption is by Spirit, not by matter; by Soul, not by sale; by individual reformation, by personal, contrite reconciliation, not by vicarious atonement.

Redemption is the gift of God to man, the change from mortality to immortality involved in the perfecting of man's fidelity.

Faith and hope must rest on God alone. The body and blood of the Master and the wood of the Cross are powerless of themselves; still they are significant saving signals, showing the way, if correctly understood in connection with subsequent, superior, crowning events, which so powerfully poured out their radiant riches of Resurrection and of Life.

In the cruel tragedy of the Cross we should behold the courage and grace of Jesus the Christ. In Resurrection

and final Redemption we should see the superb powers of Christ as manifested in the Ascension and Transfiguration of Jesus. We should also perceive, that this courage, grace and power, so calmly conquering death and the grave to beautify and save, are not primarily from Christ, but from Almighty God.

It is God, the Father, that feedeth His church, that nourisheth His children, that animates mortals, in manifold, stimulating, secret sessions through Christ, Christian Science, the Holy Ghost, and multitudinous messengers.

Give unto God all honor and glory. Him only shalt thou adore. He is forever supreme, under all, in all, and over all.

Jesus was the selected, sanctified Scion of the Kingdom from birth; he was sealed at his conception by Spirit unto final full Redemption; still prior to that perfected consummation, prior to his Ascension, he was not absolved from worldly depression, although he held astonishing power to demonstrate his contiguous selfhood, . . . the eternal Christ.

With merciful healing, with stirring, thrilling deeds, Jesus proved the hidden presence of the invisible Son of God, who stood silently at his side assisting in every good work, yet knowing no evil.

Jesus was conscious of matter, disease, wrong and oppression, but the near-by Christ was not.

As beside Abednego in burning blaze of fiery furnace, Christ, the Son of God, could see no raging flame, could feel no harmful heat, no pain, no physical torture — even so on earth, close to the Master but really in heaven, even so while seemingly in the midst of organized outrage, terrible tragedy, pride, stupidity, iniquity, crime; he knew them not, he sensed them not.

Christ is the Ego, not in nor of error to be injured —

the "I" not in nor of matter to be destroyed; and as Christ was finally put on by Jesus through the exercise of divine unction, so shall faithful mortals be unified like him in their everlasting identity, abiding with him and with their Maker in the celestial Christ-condition, each in his particular, pliant place of dimension and dominion, each in his holy, heavenly habitation.

Although Science declares "the only power of evil is to destroy itself," it is nevertheless trite and true, that mortals, in a convertible sense prior to their immortality and to their loss of immortality, are not wholly bad; for while probation lasts they are within reach of permanent, healing influences, have capacity to choose, confide in, use and follow available, guiding good; have ability to approach nearer to mighty messengers of Mind, and thus abet liberation from evil, thus promote betterment up to the vivifying change called spiritual baptism, wherein, divinely blest, their transmutation begins; and wherein, when once started, curative change shall continue with absolute certainty of glorious accomplishment.

To be spiritually baptized is to get immortality. "Loss of immortality" before acquiring it means missing the chance to become immortal, since, strictly speaking, one cannot lose life never obtained.

Moreover, immortality, salvation, existence, life, when accepted, cannot thereafter be lost by recipients; nor lost itself, if unaccepted, because eternal.

All sinners, during indefinite, passing periods, have opportunities really to live, but many needlessly neglect to appreciate and improve them.

Spiritual baptism, Christian christening, may briefly benefit so-called health of body, but whether it does or not is of no vital import, as bodily health is not spiritual health, not deathless life, not true being, the great achievement.

Life cannot dwell in bodies. Life is in Soul and in reflections of Soul, not in matter.

Supposititious, corporeal life is a myth, . . . a myth, however, which through uplifting Science, should seem a pleasant dream until reality is reached and dreams die.

How strange that people persist in believing bodies are real, and made of indestructible material, when they should plainly perceive dissolution constantly destroying them, and clearly comprehend that a body at most is only a ghost, a mere spectre of mortality.

Worms and decay take bodies away, thus flesh and blood which cannot enter the kingdom are consumed.

People should respect their bodies, properly provide for their care and comfort without thinking much about them, rightly realizing their nonintelligent, harmless, senseless nature; correctly concluding that mortal mind impulsively impels the body, moves it often wrongfully even unto crime, unless restrained by power divine.

Supernal resisting power is sometimes accompanied by effulgence; hence the Scriptural saying, "Thy body shall be full of light."

Seers and prophets have truly testified to the occasional presence of light, of nebulae, of stars, of luminous forms and objects, within their field of observation. The dying have likewise viewed and described veritable visions.

Saul of Tarsus, portraying his quick conversion, said, "Suddenly there shone from heaven a great light round about me." Thereupon he is represented as having heard the voice of the Lord, the voice of Christ exclaim, "Saul, Saul, why persecutest thou me?"

But be ye exceedingly careful not to interpret this exclamation literally, and so do violence to verity; for Christ, Creator and Creation are forever beyond reach of persecution.

Saul had been fighting against the cause of Christianity, had stubbornly opposed the Gospel, had approved fatal punishment for its votaries, was bitterly denouncing Christians, had trampled on truth here below; but he possessed no power whatsoever to persecute the peaceful, protected Christ, nor any dweller in Paradise.

Inspired Biblical writers, Saul, less gifted scribes, even Christians generally, in early days and generations, knew nearly nothing of the sublime, scientific fact of immunity of glorified immortals from persecution.

The positive prevalence in heaven of harmonious non-recognition of things disturbing, harmful and discordant was then unrevealed and unknown. Hence dual, divergent descriptions and expressions of error intermingled with inspired utterances and obscured Holy Writ. This, however, is not a grave, not an insurmountable, drawback; but rather is it humanly natural as recording the waning, wavering imperfections of mankind; for the Bible, that historical sanctified Book of the ages, is erringly human as well as unerringly divine; and correct analysis, comprehension and exposure of its material entanglements took time.

Jesus rightly understood these common prevailing imperfections would creep into context concerning his career. Therefore he proclaimed that he would send the Spirit of Truth to teach all things.

This teaching, this doctrine, this explication, this irrefutable testimony about himself and the Christ, about Creation and Creator, about Crucifixion, Resurrection, Cross and Crown, was thus committed to Christian Science by the Master; and is now set forth as the inexorable law of Life, the final Gospel of the Kingdom, the powerful promised knowledge of the purity of Perfection, hitherto unheralded, to-day encircling the globe.

Behold, the Word worketh salvation in the midst of the

earth, yet knoweth not its destructive forces, its dark iniquities, its haunts of cruelty and crime.

Behold, the Word rewardeth the worthy, yet watcheth no wickedness.

Be not confused. Be not confounded. War against God, against Christ, is war against thyself; for the amiable Courts of the Lord are impregnable.

War strides forth from passion, not from Principle, not from Paradise, nor in Paradise; yet not to wage war on worldly, wanton warriors when necessary to stop devastation and outrage, is wrong. As for celestial war, . . . the thing cannot be done.

Revelation relates, "There was war in heaven." Again, be very cautious not to interpret this assertion literally.

To believe war was ever in heaven is a vain attempt to make heaven hell. What a venturesome, venal, *verbatim* fiasco! What false, fustian stuff! Fear and fight, flight and night, in eternal peaceful Light! Recreant cohorts of conspiracy contending in concordant spheres with persecuted patriots of Paradise! What a travesty on truth!

Warfare goes on outside of Paradise, never inside. Warfare prevails among mortals before they possess celestial perfection, before they reach the realm of tranquillity, or else before they enter the obscurity of oblivion, but never thereafter.

There never was and never will be any war in heaven, and war will cease on earth when ephemeral earthly life ends, not before. Why?

Because quarrelling and fighting are the products of differing degrees of mental quality abiding in mortals, and until mortals reach their last stage of physical progress, or else their last stage of physical retrogression where frictional differences and double dealing are put off or corrected, conflict must continue.

Consequently war on earth is materially natural; but in heaven, where no gradations of goodness or of badness exist, where all are equally innocent, equally pure, equally moral, war is both spiritually and materially unnatural and unknowable.

Gradations of beauty, knowledge, and power exist in Paradise, but not gradations of goodness, of purity, or of impurity, as seemingly on earth. *Ergo*, knowledge and power in Paradise are independent of purity, are exercised regardless of purity, because every one there is equally pure; whereas on earth purity attracts and accompanies Christian knowledge and power.

War on earth is sometimes the best, sometimes the worst, resort; sometimes right, sometimes wrong. War in heaven is neither right nor wrong, because entirely out of question, wholly beyond consideration, eternally absent, preposterous, absurd, impossible, incomprehensible.

Jesus recognized these verities when he said in effect to Pontius Pilate: "If I were to remain here, if this was my home, then would my servants fight for me"; but he inwardly rejoiced that he was rapidly approaching Paradise, where he wanted to go; where the treachery, injustice, sorrow, depression, tumult and fighting he endured could not follow.

He further said: I go where I shall be perfected, that is where I shall be changed, be freed from the conflicting degrees of carnal, organic inequalities, jealousies and imperfections, productive of war, which distress me; where I shall be made equal in glorified goodness, in purified consciousness, with the whole of my Father's perfected Creation.

Michael and his Angels are pictured in Revelation as having fought against a dragon. Christian Science herein correctly interprets this picturization as being merely symbolic of the conflict between personified champions of good

and personified champions of evil. Science shows that powers of good never directly attack the mysterious forces of evil; that evil, dragons, mortals, sinners and sin are replaced and indirectly destroyed through God's development of good unto glorious redemption; or else are directly self-destroyed when void of abandoned, diverted verity, by reason of their wilful, persistent, perishable proclivities unto perdition.

And so we at last agreeably learn that fighting is done only among mortals and non-glorified immortals; and is caused by suicidal tendencies, and by differing degrees of abnormal quality.

Archangels and Angels never fight, and the partially, progressively pure in quality, terrestrial immortals, God's anointed, shall not fight either, when they reach their final, perfect, celestial state of normal, equal purity; their deathless destiny, wherein duality, deception, darkness, dishonesty, disaster, death, are lost sight of; wherein there is no foe, no inclination and no reason to seek for and suppress serpents; wherein there is no longer any object to overcome battles and bondage, because peace and liberty reign; wherein belief in the existence of dragons, danger, demons, departs forever; because the finished infinite-all in quality, is found to be collectively and individually spotless, is found to be reliably, radiantly, peacefully, equally real.

Nothing celestially, normally, reliably real can ever lie, ever fight, ever languish, ever die.

Question: Is so-called transmutable identity celestially real?

Answer: No. Not until faithful, fit, sanctified and glorified, . . . then it becomes celestially real; that is, becomes in fact fully transmuted, fully perfected, fully purified as to quality.

Power of grace and truth transfused, fulfilled, penetrates penitent truants, compelling them to turn toward final, perfected individual being, and this preliminary bending, succeeded by spiritual baptism, invincible improvement, makes their celestial reality inevitable. Nevertheless careful, concise, correct, further consideration truthfully teaches that transmutable identity is not, in an optimistic sense, unreal; because during initial human experience said identity possesses opportunity to become real; has capacity to put on reality through justification with the reality-giving the life-giving power of immortal Mind.

Hence axioms:

Sinners are not wholly bad.

Mortals are not totally mad.

A bit of good abides in everybody.

“While there is life there is hope.”

Hope, supreme hope, hope anchored in Spirit, will surely keep us contented with knowing spiritual life, even though material life, and health of body, are impaired by infirmity.

Paul, appointed by Principle unto perfection — still failing to get rid of his carnal complaint which he rightly called a thorn in the flesh, a messenger of Satan to buffet him — is said to have gloried in his infirmities, finding God’s grace sufficient, finding that his strength “was made perfect in weakness.”

Thus he learned that bodily health was not a shelter for his being which abounded in benefits, increased in soundness and strength when forgetful of body and mindful of the Lord.

Paul realized that inspired patience from on high helped him perform his perfect work; that his infirmities came from beneath, not from above; that they were unable in any way to injure him; that they were powerless to hamper his

advancement, to impede his genuine progress, to hurt his heavenly health. Therefore omission to obtain full physical healing held for him no disappointment, no discouragement, no disparagement, but rather the contrary.

True converts, true Scientists, who have received communion from the Holy Spirit, who have been "born again by the Word," thoroughly understand with Paul that physical health is of secondary importance, because nonessential to growth in grace.

Paul's ambitions were profoundly spiritual, not sensual. His sincere desires were firmly rooted where his loyalty, his vigor, his development were—safe in Soul. So his strength of Spirit was proverbial; was being made constantly more perfect in spite of infirmity, of worldly weakness, of devilish buffetting, and of previous sin.

When Saul forsook iniquity, yielded to the Christ-power, to that influx of living light, and took the name of Paul, he lost all fear of infirmities of the flesh, and learned that life does not depend upon bodily health.

He became contrite, convinced of the error of his ways, realized the rapture of rescue, felt that he was saved by Deity from perils of perversion, from deception, destitution, destruction.

He stabilized his trust on the constructive side of things; turned his false faith forever away from the poisonous pessimism of wretched woe, of malice, of disease, of hideous dragons, of destructive demons, and made it forever-uplifted-fidelity to the Science of Perfection.

Like unto Paul and the Master, let us strive according to the working of the power of Principle which worketh so mightily. Let us cultivate a ready and willing heart, in harmony with exceeding grace. Let us get knowledge to know that sickness and sin, war and woe, are sodden symptoms of illusion, mere mists of temporal life — of that life

deftly defined by James as “vapour that appeareth for a little time and then vanisheth away.”

And, moreover, above all, let us see, as was the Master, so may we, while thus vanishing, be wrapped in radiant robes of resurrection; that waning life be not wholly dead but swallowed up in victory — in individualized substance of divinity, in glorified reflection of reality, in the immediate image of infinite Mind.

Behold, man does not absorb Deity, nor Deity absorb man; for man is individual and eternal.

Behold, things material are but the shadow of things spiritual, and infinitely less than the shadow, . . . Yea, even nought, if inward good the directing influence of near-by, invisible self is abandoned, and grace thereby diverted.

Behold, “Things which are seen are not made of things which do appear,” neither are spiritual things, or things which do appear, made of material things or things which are seen. Lo, herein abideth, herein is hidden, herein is involved, Mind’s deep mystery of transmutation.

God saves sinners, but in His immune method of salvation, He merely incidentally or seemingly demands that everything material, everything seen, shall be humanly demolished; for matter is beyond His visualization, is beyond recognition of things which do appear, since matter is a fabric of falsity, a concept of dreams, a myth of mortal life, *self-doomed* to decay, to vanish away.

Mortal lives and bodies fall into the abyss of unconsciousness, destruction and oblivion together. Yet anon, the ineffable Father forges His living link, or more properly His covert converting coupler; produced imperishable, furnished ready for instant welding in perfect self-hood, to help bless, to help bind this side the veil, many badly broken, sadly burdened beings, before total defeat, ultimate departure, complete collapse can overtake them.

Science declares God does not create two lives, one to be saved, the other lost. This is true, since whatsoever God makes is indestructible; nevertheless Principle prefers, binds above, and anoints unto full redemption, the depressed, the penitent, the yielding, in ways of choice, in ways of conversion, too deep for carnal comprehension; in ways which eternalize identity in comeliness, in contour, and in similitude of phenomenal shape, without increasing spiritual substance, and without marring images of Mind.

God's gracious correcting coupler is provided for all, is available for all. All transgressors have equal opportunity to adopt it. Why, then, wrongly affirm that divine wisdom predetermines every culprit who shall be corrected, saved. Wisdom does nothing of the sort. Myriads of God's decisions are current, instantaneously co-operative. To place them wholly within the distant past, would be an absurd attempt to limit mentation of illimitable Mind; would be a curious conspiracy to cripple cycles of creative construction, to subordinate Spirit's timeless, spaceless sphere of action beneath sophistry of sense, beneath negation of nonsense, and inculcate hopeless fatalism — universal, preposterous predestination.

Whatever God predestinates He performs; but countless, deific decisions made here and now unfold immediate, co-operative, celestial delights, exclusive of His past purposes, and always without His knowledge of evil, and without His consideration or consciousness of extinction.

When we perceive that the Creator creates, constructs, constitutes, develops, saves, but never purposely destroys, we begin to get glimpses of truth, and to stop wondering why God does not quickly, completely exterminate turmoil and iniquity.

Sole suppression of sin would be no remedy for sin. If

evil is destroyed and nothing put in its place, of what avail is destruction?

Deity imparts emphasis on building up, on doing, on being, on growing good, not on destroying evil; incites necessity of expression of Right, not of repression of wrong.

If evil, error and sinners are destroyed without goodness, right-reflection replacing them, they are destroyed in vain. And this is the kind of destruction mortals should avoid, . . . that futile, total destruction, that outer dark, which leaves no faith for reformation; no eligible remnant for light, for life to fill; no sorrowful sensualist for Soul to heal.

What God sees from this world is only what is brought to light, brought to view, by His baptismal and perfecting operations, and they include no offensive sight, no mist of night.

Things not made, not manifested, not translated, by Mind, are invisible to Mind.

God is supreme on earth, still the exercise of His supremacy does not include saving incorrigible ingrates.

How do we know this? Through many convincing lessons, parables and pronouncements of Savior, Scripture and Science, inspired from above to impart truly the doctrine of Deity.

Jesus declared unto his disciples: "My Father worketh hitherto, and I work. My doctrine is not mine but His that sent me." At final reappearance after his passion he saith unto them: "Behold I send the promise of my Father upon you, the Comforter which is the Holy Ghost whom the Father will send *in my name*, he shall teach you all things."

This identical Comforter had previously descended upon himself in shape of a dove. And now the New Testament narrates its next visible benediction, its accentuated, efful-

gent, fulfilled, apostolic different demonstration, in these impressive words:

“And when the day of Pentecost was fully come, they were all with one accord in one place.

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.”

Such was the anointing, the flood, the proof of power, that enabled the disciples to do great signs and wonders, . . . to teach, to preach in foreign languages previously unknown, to convert thousands, to heal the sick and sinful.

Yet, lo, and, behold, the coming of this same Spirit of Truth in the very name of Christ was reserved for these latter days wherein it hath recently appeared even unto the author of this Book as a brilliant, moving upright Bird of pure celestial white after its escape from capture in a net.

Lo, the mesh, the snare, the cord of mortality cannot harm, mingle with, entangle nor control the Science of Soul.

Oh, give ear and harken. The promise is again fulfilled, for the Holy Ghost is undoubtedly, undeniably here; this time *in the Master's name*, in its predicted title of Christian Science, Christ Science or Christ Knowledge, by which, as well as by its earlier appellations, it is at last religiously recognized in God's, in Christ's growing remnant; is joyfully known and heartily heralded around the globe.

Question: What is the Holy Ghost?

Answer: Holy Ghost, Christian Science, and the operating Law of Life, of God, are identical. The Holy Ghost is not God, but is a sacred manifestation of God's mentation;

conveying, distributing and conferring wisdom, purity and power.

Although invisible, the Holy Ghost is always everywhere. Occasionally, as related however, through accentuation of divine thought-rays, it becomes visible to enlightened view on earth in various forms in accord with the intent of infinite Individuality to accelerate Wisdom's work.

Thus we have reliable record of its visitations as a soft-winged dove, as tongues of fire, and as a silver sparrow of Science, a beautiful Bird of Paradise bringing blessings of Being from above.

But the Holy Ghost can do nothing of itself, except what it feeleth the Father do; for the Holy Ghost is not God, but is God's winged Figure, Spirit's mighty Manifestation, Mind's wonderful Messenger, Christ's communicating, celestial Courier of peace, of living love, and deathless life.

If the Holy Ghost were God or a portion, a deification of God, Mind's individuality and indivisible self-containment would be invaded, divided, impaired. Such a consummation is inconceivable, incredible, since God is Mind, and Mind eternally only One.

The multi-theistic mistaken edict, that Godhead consists of three persons in one person known as Father, Son and Holy Ghost, announced several centuries after Christ, surprisingly sprang from literal misinterpretation of Christ's utterances, and from stirring portraiture of the Paraclete, seemingly fortified by other Biblical deductions flagrantly misconstrued and misapplied. The most conspicuous of such citations, in addition to descriptive descents of the Holy Ghost, occurring to the writer, are Christ's well-known exclamation: "All power is given unto me in heaven and in earth," and the apostolic statement: "Angels and authorities and powers are made subject to him."

Let us carefully analyze and review the first of these with

nearest context: "All power is given unto me in heaven and in earth; go ye therefore and teach all nations; lo, I am with you alway, even unto the end of the world." So spoke Jesus to his eleven disciples after leaving his cavernous tomb.

Christian Science herein supplants both academic and clerical Scriptural misconstruction with actual truth.

This Book is based on facts, not on fictions. Correctly concentrated and construed, our Master's words mean: God is with me: I am with you: I shall help you alway.

I shall see from glory, good works, not bad; and help them along. I shall promote your cause, our cause, Soul's cause of salvation; shall help construct pure character on earth, and help translate it into heaven.

Jesus talked just as we talk here to-day, without intending to impart strictly literal misconception or exaggerated, exact misrepresentation.

"All power is given unto me in heaven and in earth." Why should church authorities, intellectual teachers of religious cultus, curiously conclude that Christ meant by this he was part of the Godhead?

If sticking to letter instead of intent is wanted, why not be still more strangely, confusingly, concisely literal? Christ said, . . . "*all power*," — not power, not part power — "is given unto me." Therefore to be dogmatically precise, no power remaineth with the Giver: Therefore Christ is supreme — is wholly God, not partly God.

Therefore the identity, the oneness, the omnipotence of Deity, are diverted, are deified, in Christ; are made into another Creator of Creator's own creating: not partially but completely, and the original imperishable Source of all good things has entirely disappeared, has amazingly perished, for Creator is lost in His creation — is absorbed by becoming Christ.

Oh, what mystifying mockery; what baseless, base buffoonery; what insignificant nonsense; what weak, worldly wisdom; what mortifying, scholarly attainment; what reason run riot; what shocking idolatry.

No. A thousand times, no. Be reasonable, be wise, be persuaded, be convinced. Rest assured perfect Principle forever protects and perpetuates every identity, and Its own identity above all. God is changeless. God is eternal. God is individual. God is One.

Angels and authorities and powers are made subject to Christ. Yes, verily so. Why? Because Christ is the Chief Master Builder in consonance with the reigning power of Right. Because Christ is often honored with prescience of his Father's purposes, is often divinely commissioned and empowered to foretell and fulfil them, not because Christ is God.

Moreover, because it is impossible for Christ or for any of his associates to be independent of dependence on Deity, or subsist separated from subjection to Spirit.

Mortals often speak of spirits many, of souls many, of minds many, and apply the term Spirit to Holy Ghost, but they should learn that, from a safe, scientific standpoint, there is only One Spirit, Soul, Mind, which is God.

God's will, word and work prevail in Paradise without possibility of the slightest suggestion of opposition anywhere.

Beatified Christly subjection is supernal, beautiful, holy, harmonious, very different from subjection in earth, since the pure of Paradise possess loyalty, liberty, riches, contentment, dominion.

Desire to disobey is totally absent there, for heavenly inhabitants live in affluence, in exhaustless, affectionate effulgence, in afflatus, in ozone of divine delight, in invigorating breath of being; and in the quintessence of mutual

agreement, which constantly edifies celestial Christ-conditions of consonant communion.

Heavenly hosts have eternal hold on peace, poise, purity, prosperity, power; on joys of Perfection, on everpresent Mind, on Soul supreme.

Whence we percieve that actual accuracy, genuine knowledge of Scripture, is not based on literal worldly wisdom, but on inspired translation of Truth's terminology.

Whence we rightly testify that the theory of three Gods in one God is a ministerial mistake.

Christians called by the Creator and sealed by Science, who mind the Master, worship only one God and keep His chief command — shall finally be remodeled, remolded, and removed from tribulation on earth to tranquillity in Christ in Heaven.

Proper pertinent declaration of three in one applied to Deity, may be found in first John, fifth chapter, seventh verse, recorded as:

“The Father	the Word	and the Holy Ghost.”
The Spirit	the Expression	and the Power.
The Life	the Truth	and the Love.

Meaning, that God, the Father — the single Spirit of Life — speaks through His word, His Expression of Truth, and sometimes accentuates, accelerates, His saving acts by ultra-perfecting, uplifting Power of Love, mightily manifested unto His astonished co-workers by variable visible mandates of Mind, called the Holy Ghost. But this is no ecclesiastical error, no abstruse, puzzling, perplexing proclamation of three distinct Gods in One; blindly, absurdly invented to infringe upon or break down God's adorable individuality, and divide His power. Rather is it a truthful statement of triune Spirit-substance, that curative, creative compound, radiating and developing countless, celes-

tial identities from One intelligent Origin, from One ever-evolving, unfolding, omnipotent, translucent Orb.

There are several Scriptural accounts of the Ascension. In one of them the Apostles are said to have worshipped Christ when they saw him ascending in majestic glory through a cloud, but no assertion is made that they worshipped him as God.

Be instructed — there are various kinds and different degrees of worship; so occasionally, it is said, we worship one another, meaning thereby to express attitudes of deep respect, admiration, honor, homage, reverence, affection; and this seemingly was the intention of Luke when he briefly mentioned, after recording his Master's marvellous Ascension, "they worshipped him."

Bear in mind, Christ never claimed to be God, never asked, never approved of, adoration for himself. He said, "True worshippers shall worship the Father in spirit and in truth." He said, "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." He said, "The Son can do nothing of himself but what he seeth the Father do." He said, "No man can come to me except the Father draw him." — that is also teach him, . . . for he further affirmed: "Every man that hath *learned* of the Father cometh to me." He said: "No man can serve two masters." — Therefore neither can any man serve and worship two or more gods.

In remarkable agreement with Christ; the Bible teaches throughout, the need of obtaining wisdom from God; the urgent necessity of working for, and worshipping solely the Father as the individual One and Only Creator.

Instruction to worship the Son as God, the Holy Ghost as God, or any one else as God, is nowhere announced by Scripture, Savior or Science. If stated or taught anywhere

we would naturally expect to find such doctrine set forth in that part of Holy Writ where the Master's place in Paradise is most graphically portrayed, namely, in the record of Saint John's wonderful vision on the Isle of Patmos entitled "Revelation."

Carefully condensed and construed, what do we find there concerning this vital matter?

Simply, in short, that Revelation gives "glory and dominion" unto the Lord, saying: Worthy is the Lamb to receive power, riches, wisdom, strength, honor, glory, blessing, but mentioning over and over again the praise and the *worship of God* forever abiding before Him, declaring: Elders and Angels stood around the throne evolved and filled by Spirit, fell on their faces and "worshipped," not the Lamb but God, saying: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, and Salvation be unto our God for ever and ever."

And when Saint John, the beloved Apostle, fell down to worship at feet of the Angel that showed him his vision, he was reprimanded by his vanishing visitant who said unto him: "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: *worship God.*"

Revelation pictures the Lamb of God in his own exalted place "in the midst of the throne," represents him as saying: "I am the Root and the Offspring of David, and the bright and *Morning Star*"; represents God's Angels giving him instructions to go forth and reap God's harvest; represents him as God's Chief Captain of Salvation, sitting on a white charger, armed, panoplied and prepared for the battle of Armageddon, his Father's ultimate mighty elevation of the Faithful; represents him ready to ride through Paradise, Deity's Delight, Principle's Pride and Bride, the New

Jerusalem, as the Word of God, as King of kings and Lord of lords, to reap the last heavenly harvest of spiritual perfection.

To call Christ the word of God, King of kings, and Lord of lords, or even to call him the spirit of God, does not declare him to be Deity.

In a proper sense, rightly understood, any patriarch, prophet, helpful messenger or servant of God, displays the spirit of God as word, as mouthpiece of Principle, in preaching the Gospel of the Kingdom, in healing the sick, in saving the sinful.

Revelation shows that all God's chosen, called and faithful — all His kindred without fault — are endued with power and dominion; are made "Kings and Priests" unto the Most High; and that all incorrigible ingrates with their vanity, their vice, their dreams, their dragons, their demons, their death, and their hell, shall in the end be hurled along with their despair and their violence; be completely cast into that so-called lake of fire which is a bottomless pit of instant annihilation, rightly named second death, self-destruction, oblivion.

Such is the wisdom, the knowledge, of the "brethren that have the testimony of Jesus" relative to adoration, identity and perfection, of the Infinite. And this true "testimony of Jesus is the spirit of prophecy," related in Revelation, and now divinely accentuated in Christian Science.

To believe in many gods is to invade the identity of the Infinite, to obtrude upon the Oneness of the Omnipotent, to trespass upon the Single supremacy of Soul, to mutilate immutable Mind, to stamp on Truth.

To worship many gods is to break the first commandment, to disobey Christ, to dethrone Deity, to blindly bow down to idols.

As in Genesis, Christian Science discloses a record of

counterfeit creation, so in Revelation it uncovers a personified presentation of boldness, badness and battle — of retribution, desolation and destruction, eternally nonexistent in heaven.

Spectral elements of evil apparently appearing in our saintly Seer's vision cannot have real existence. Hence, here again, it is literal jargon, egregious error, to conclude that vials of wrath, rage and torture are poisonous potions mixed in Paradise to be poured out by seven selected Seraphs, over a destructive *débâcle* directly decreed by outraged Deity.

Undoubtedly this appalling, relentless maelstrom of mortal mentality portentously impends, wherein suicidal wilfulness, wickedness and war, will terminate trouble, and pulverize the planet.

Inspired prophecy certainly foretells this disintegrating disaster, this crushing climax, this dematerializing cataclysm, this conclusive collapse, this terrible, deific disillusionment; but the only part Creator and Christ, Michael and his Angels, shall have in it, is their bringing in of peaceful pursuits, of heavenly harvesting help, including gleaning good, increased perfecting power, and saving grace, which seemingly push away the bad, by lawfully, scientifically replacing carnal, cosmical calamities — invisible, vanishing vagaries — with luminous, substantial, spiritual structures.

Mind and Mind's emanations never mingle with matter, nor with iniquity, serpents, dragons, night, they thus replace and put to flight.

Vice and vagaries are invisible to celestials; but Science clearly stipulates, that "To recognize your sin aids in destroying it"; that "You must first see the claim of sin, and then destroy it."

This is exceedingly helpful advice. Sinners before regeneration should first see they are sinners, should first

recognize their transgressions, should first realize they are in danger of death, and then destroy their mortal sight, anxiety, fear, danger, discord, sin, and suicide.

Obstructions should thus first be observed, then obliterated.

Bad boulders in the path of progress cease to be stumbling blocks if so seen and recognized, for then they are more readily avoided, more easily banished from being.

Jesus preached that sin was a stumbling stone and repentance a steppingstone to conversion, baptism, life. He introduced the impressive parable of the Prodigal to illustrate the need of repentance, the necessity of arising and putting it into action, of doing right, in order to win parental approval, assistance and award.

He taught the doctrine: "Unless you repent ye shall perish"; never the insidious notions that all would repent, or that all would eventually be compelled to repent.

To Nicodemus, a noted Ruler of Israel, he answered: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God: except a man be born of the Spirit he cannot enter the kingdom of God." He never intimated that all would be reborn, that all would be finally forced to see and enter the kingdom. He never declared that all would be saved, but decidedly, solemnly avowed: "Many are called but few are chosen."

Therefore, defiant, deluded mortals are surely in serious danger of losing opportunity to live, by reason of their ruinous, persistent refusal to repent; by reason of needless neglect to use their first stepping stone out of the rising, tempestuous tide of temptation; by reason of their own ominous omission to obey the Messiah, . . . worship and serve the single saving Spirit, Soul; the merciful, mighty Mind, the uplifting, individual, faultless Father.

Behold, evil threatens to engulf them, yet in vanity, in

pride, in wealth, in luxury, in arrogance, in hardness of heart, they know it not; they see no sinners and no sin; and they recognize no approach, no presence, no appeal of healing helpful harmony.

What will the result be?

Lo, evidently when either second death, or aforesaid catastrophe the end of world arrives, if still stubbornly obdurate, disobedient, unrepentant; if still their battlements, ramparts and strongholds are not the Lord's; then shall they never see the kingdom nor enter therein; then shall they surely perish.

Sinners should repent before too late, should wake up, should look aloft in pursuit of perfect self; should perceive that after they have attained their identity, the loss of their identity which is their very life, becomes impossible, not before.

Sinners are possessed of only the influence, the rudimentary, underlying semblance of good in conscience and contour — not the reflection, the reality, the identity of good.

Human beings and bodies first resemble their prototypes, spiritual beings and bodies, only in vague shadowy appearance, that is, in counterfeit character and contour, which must certainly perish unless providentially changed; and which do wilfully perish through callous cupidity, through impervious, hidden, petrified pollution, through obscure, solitary self-destruction incited by withdrawal of unaccepted benign influence, by rejection and diversion of unimproved talent.

Oh, why doubt, deride, despise, dispute and defy Truth? Why trespass and rebel? Why seek frightfulness, despair and a snare? Why continue unclean, sensual, crooked, full of deformity, depravity, wormwood, bitterness, blight? Why wander wearily in wicked ways? Why revel in un-

righteousness? Why drink dregs of dissipation, debauchery? Why gulp goblets of gall, when through repentance and reformation you can imbibe the water of Wisdom, the wine of the Word, the pure liquid of Life, freely furnished to the penitent, the prodigal, the faithful, by the Father?

The Creator covereth not the covetous, the cruel, the incorrigible with His fury. He is ever compassionate, curative, constructive, never directly destructive. God cannot get angry. Ire in the Infinite is utterly absent, is foolishly fanciful, is abnormal, fallacious, preposterous.

Principle takes no pride in passion, no pleasure in pain, punishment, perdition. Deity delights not in darkness, disaster, dreams, demons and death. Perfect Wisdom neither proposes nor perceives them.

Scripture avers: "Out of the mouth of the Most High proceedeth not evil and good"; so God gives, grows and gathers only good. Mortal man plants the evil.

"God is not mocked: for whatsoever a man soweth that shall he also reap."

Christian Science powerfully, plainly, properly interprets and proclaims the positive perfection of Principle; still the vast majority of religionists, deluded with antiquated *verbatim*, visionary views, completely fail to comprehend the absolute immunity of perfect Mind from imperfection. They wrongly think God's guidance necessitates His seeing, foreseeing and considering every material object, every past, present and future wicked, worldly event, even the slaughter and horrors of war, when in reality such is not the case at all.

God guides solely through recognizing and developing good, not by beholding, condemning and directly punishing evil and evildoers. Their condemnation, afflictions and ultimate disappearance are suicidal, are self-inflicted.

Only elements, intuitions of good, within soldiers engaged in battle, are entertained, developed or finally diverted by Deity; and such diversion simply provides more development elsewhere, although it may mean loss of opportunity to the losers.

Death, in and out of war, does not destroy opportunity, however, since sinful mortals pass from earth into another state of probation. Only final second death obliterates opportunity for the hopeless; but that event cannot disturb progress of the faithful nor affect perfection and the increase of available intelligent power in Paradise.

A minister of the Gospel once vehemently shouted in my presence: "If there is no hell, God ought to make one for the horrible Hun."

No advanced Christian Scientist could voice such an erring conviction, because Scientists know Providence is too pure to perceive robbers, assassins and horrible Huns, although He sees growing good within some of them, within those upon whom He bestows His transforming, converting power, His bountiful blessing of being, sent forth from that wonderful Wisdom which saves sinners and soldiers, without witnessing wickedness and war.

Holiness cannot behold nor uphold hell for a horrible Hun, nor for any one. Powers of Purity are not produced to punish, but to heal.

Fair allowance should be made in this world for citizens and soldiers who are innocent dupes of deception, trustful tools of insinuating intrigue, unsuspecting victims of crafty authority; who are ignorant or betrayed subjects of the masked mendacity of misrule; who are drafted servants and supporters of designing governments.

After wars are over, whether human rights are victorious or vanquished, worthless, wicked rulers must eventually

meet their Waterloo; must suffer retribution, then repent or perish.

Whenever and wherever wars are won and human rights are vindicated, let worldly wisdom and mercy protect the innocent, but let ponderous penalty punish, banish, . . . yea, if need be, crush the guilty, rightly snatch away their opportunity here to commit further crime.

People who think God directly sees the turmoil, trouble and tragedy of earth are grossly mistaken. They are indeed void of inspiration, totally unaware of His perfect nature, wholly without understanding of the sphere, the dimension of divine delight, the meaning of heavenly harmony and happiness.

Literal translations of the Old Testament, declaring God sees and takes sides in battles, are mere erroneous mortal beliefs on the human historic side of Scripture; grandiose fabrications, picturing supreme Holiness midst the horrors of war which Holiness cannot and does not recognize. This positive assertion is no denial of the inspired word of Holy Writ, but really the opposite; substantially, clearly, its confirmation and support.

If the Creator could contemplate evildoers and deadly deeds, could direct and decree their punishment and destruction, then out of the mouth of the Most High would proceed both evil and good; for good and also evil, or consciousness of evil, would be present in perfect Mind. Thus immaculate mentation would be blemished with thoughts of badness, God would be miserably mocked, Soul would be sadly sullied, Harmony would be hurt, Perfection impaired by imperfection.

Omnipotence never observes human governments, nor human concepts, controversies, contentions and wars. It is only interested in fidelity, in righteous formation of character, in hopeful, helpful, individual personality, in upward

gazing units, that seem on earth to belong to various races, countries and creeds, but actually belong to the hosts of heaven.

Spirit sees and chooses Its Christian soldiers, Its warriors of the Word, Its armies of Armageddon, from the meek, the lowly and the loyal, disregarding material, earthly conditions and surroundings altogether.

Where a person abides, . . . in peace or war, in castle, cottage, cabin, church, clime or country, is of no consequence to the Creator.

When He improves worldly circumstances and surroundings, He does so indirectly, because of some spiritual advantage given to the person or persons benefitted, because it is occasionally a successful way of increasing light, of spreading salvation. Thus He sometimes improves worldly conditions for helpful effects on heavenly harvests. It should be remembered, however, that multitudes of martyrs were not benefitted in their mundane affairs by uplifting exaltation, because for themselves and others, in periods of dense darkness and doubt, their brief dream experiences of noble self-sacrifice, courage and death were best adapted to promote Gospel growth.

If no additional worldly wealth or physical health cometh unto mortals from the Creator, they should, nevertheless, like saintly martyrs, rest content, correctly conclude, feel securely certain, that spiritual progress for themselves and others would not be enhanced thereby.

Opponents of capital punishment often present the flimsy argument that to enforce the death penalty and take away human life is wrong, because man has no right, under any circumstance, to terminate life which God created.

This sounds reasonable to ignorant people like themselves, who do not know what real life is, and who mistakenly believe God made murderers.

Let them now learn that life is indestructible, that a murderer has no God-given life to take, or if before and after arrest he should acquire genuine life, God's life, it could not be taken away from him by gallows, guillotine, or gun; that after he is executed he still has opportunity to reform, really to live; that in no sense, either material or spiritual, can capital punishment cut off the life of a convict, since another material, so-called existence awaits him after death.

Opponents of capital punishment also claim that kindness, mercy, forgiveness, acquittal, or at most educational and industrial confinement, for worthy purposes of reformation and refinement, ought to replace abhorrent, monstrous death penalties.

Short and sufficient answer to this is that very many murderers are, of their own volition, incorrigible, nonreformable. and that omnipotent, helpful, compassionate Wisdom finally withdraws Its saving influence from these faithless nonreformists, thereby letting such atrocious sinners fall into oblivion, die; without seeing them or witnessing their suicides.

Wilful, ceaseless retrogression towards iniquitous self-destruction is not divinely predetermined, yet it is persistent enough, sufficiently extensive, to prevent permanent peace on earth, and to make future wars inevitable.

Good governments with strong military and naval forces are always most efficacious, most essential necessary agencies, to suppress frequency of fighting. But because human organizations and individuals are not, and never will be, universally good, battles must intermittently occur.

As police, wisely directed, restrain and lessen civic crime, so soldiers and sailors discourage and diminish national warfare.

To advocate disarmament, or demobilization of all armies

and navies, is needlessly to misunderstand prevalent imperfection, the permanency of incurable crime; to recklessly desert superior safety; to invite infirmity, prostration, subjugation, serfdom, spoliation, disaster.

Only abuse, misuse of militant might, should be deplored and destroyed; not its availability nor its strength.

To weaken or eliminate weapons of war as a protective last resort, is to encourage enemies to arise and steal your prize.

Only vainglorious, covetous, bad governments should be condemned, banished or obliterated; not the presence and power of the world's useful armaments.

Even an arrogant, tyrannical ruler is better than none, since he usually has some redeeming merit, but nothing is so worthless, so utterly useless, so meager, as an impotent master shorn of military means to keep his seat, and nothing so dangerous, so savage, so dreadful, so deadly, as no-rule or mob-rule.

To imagine, if there were no militia and no marines, wars would cease, is mad mentation; infamous, infectious lunacy; nightmare; because the duties of nations could not be done without them, and because without firm governmental authority, regulation and defense on ever-evil earth, . . . anarchy, arson, robbery, massacre, chaos, and red ruin would run rampant: would fiercely, furiously, riotously, rage.

Wide-open, international conferences, conventions and combinations, intended to prevent wars, are useless, harmful — even worse than good and bad governments, ruling independently, left free to choose their own associates.

Beneficent democracies and dynasties should carefully select their own reciprocal republics and kingdoms, their own promising partners, with whom to covenant and co-

operate in the maintenance of mutual respect, integrity, friendship, prosperity, philanthropy.

Unrestricted international meetings for the purpose of wholly preventing wars are futile, hazardous and wrong.

Hazardous: because they provide, under pretext of securing impossible, permanent peace, opportunities for malevolent representatives secretly to plot unwarranted war.

Futile: because nothing can completely stop warfare until tenacious dreams of life in matter are self-destroyed.

Wrong: because to battle in the flesh for right is often the last worldly way out of tribulation, misery, oppression; the only remaining method to recover public peace and security; the only means left to remove invaders, to defeat despoilers, to depose desperadoes, to banish barbarians, to vanquish voracious vultures, to dethrone sacrilegious, malignant, devastating despots.

Scripture says wars will increase, not diminish, in "latter days," until the end of the world, when they shall forever cease. If this is true (as it certainly is), why opposingly think wars can be totally stopped by disarmament or otherwise before that time?

Permanent peace prophets are plainly without Biblical, and without historical, base to stand on.

Peace, or rather honorable peace, which hides no ulterior motive or menace behind it, is always desirable; but the best peace promoters, preservers and patriots are the rulers, the leaders, the soldiers, the sailors, and the citizens, anxious to assist or become belligerents if need be; noble heroes intrepidly determined to sacrifice so-called life itself; courageously ready to do or die, to obtain freedom and happiness for all, to protect the existence, the safety, the welfare, the honor of home and country.

War, said to be of God, He maketh and seeth not. Unto God, war is nothing, "a thing of naught."

From a spiritual viewpoint Armageddon is not war, but a triumphal harvesting of heirs to heaven, which under cover of curative Spirit indirectly “maketh war to cease unto the end of the earth.”

Christ, our Chief Captain of Salvation, his armies and his angels are the reapers. When these celestial reapers come and claim their own, to resist and repel them is still to strive against Spirit, to flee from Truth, and needlessly perish when none pursueth.

Needlessly perish, we repeat, because Providence never places any obstacle whatsoever in the way of any man's salvation.

When none pursueth, we reiterate, we insist — because the Bible plainly teaches: The wicked shall flee when none pursueth; also, “God bringeth not evil unto judgment.”

If He bringeth not evil unto judgment, then He does not see evil, seek evil, pursue evil, nor punish evil, which embraces sin and sinful suicides.

Man has salvation set before him. “In favor of the Lord is life.”

To get God's favor, salvation, life, we must honor, yield to, obey and welcome the influence of good. We must sacrifice vanity, evanescent worldly ease, sterile sense, and serve Soul, the animating Source of saving Science.

Question: What is saving Science or Christian Science?

Answer: Christian Science is the mirror of Mind, the power of Principle, the light of Love, within which all things are made visible.

Time and space are conquered by this mighty visibility, figuratively, formatively pictured in lucid Biblical language as follows:

“For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under

heaven; so shall also the son of man be in his day."

This appropriate allegory properly applies to all translated human beings (sons of man) living in peaceful Paradise, suddenly appearing, momentously, momentarily manifest in saving Science, the pervasive atmosphere of Perfection.

The last great crisis, climax or constructive coming of our Lord at the harvest of Armageddon, is likewise vividly treated:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the son of man be."

All causation and all creation, including Christ, the Holy Ghost or saving Science, the Lady in White, Angels, and Hosts of Heaven, thus depend on Deity for their brightness of being, for their grace, figure, form, beauty, brilliancy, appearance, energy, wisdom, life.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 3.)

Self-freedom of choice here "under heaven" permits mortals to make their lives on earth a growing glimpse, a precious, progressive part of ultimate, eternal existence in glory, in radiant full redemption; namely; in saving Science, in mirror of Mind, in power of Principle, in light of Love, wherein all things are made visible.

Thus right-minded doers of good, loyal lovers of genuine life, become even now in calm increasing measure, immortals. This immortality is veritable witness of work of the Word, substantial evidence of spiritual baptism, brought to earth by immaculate messengers of Mind; most abundantly by Christ, the Messiah; by saving Science, the silver Sparrow of Soul, the Holy Ghost; and joyously accepted by the wise and worthy.

Stupid sinners ruin themselves by not being responsive to right, by doubting, denying and denouncing tutors of truth.

Living waters of the Word now flow forth from Jerusalem; yet parched and famished are the faithless, the foolish, the unscrupulous, the irreclaimable, that stubbornly refuse to repent, that refuse to believe in them, that refuse to drink thereof; they shall surely shrivel up, wither, thirst, pine away, perish.

Some may say: Why should I be blamed for merely discrediting doubtful doctrine, apparently opposed to many of my ambitions, wants and ways: for sincerely not believing in, and not partaking of, a supposed benign Science beverage? It does not seem right, that I should be censured, condemned and chastised for such a trivial thing as unbelief.

To this queer query Science cites these clear replies of Holy Writ:

“And what if some did not believe; shall this unbelief make the faith of God of none effect?” (Romans 3: 3.)

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14: 12.)

That nonbelief cannot make either faith in God or rejected living waters, Godly influence, of none effect, is firmly affirmed, beyond contravention, by numerous inspired precepts and pronouncements; and most pointedly by Christ’s parable of the unused talent, which illustrates God’s withdrawal of living water, His diversion of divine influence, from faithless to faithful, from unbeliever to believer, from nonuser to user.

Oh, take heed, lest you stray, lest you stay in said wayward way of nonbelief which seemeth right, yet endeth in night.

Oh, beware, lest you substitute material notions, potions

and devotions, for vivifying, death-defying draughts of Deity.

The thoughtless utterance: Why should I be blamed for discrediting, for not believing, plainly depicts dense ignorance of two very fruitful facts; namely, of the nature of God and of work of salvation.

How can God blame, condemn and punish anybody for thinking and doing wrong, when the purity, perfection and delight of every fibre of His being prevents Him from seeing sin and sinners, from recognizing obscure objects, illusions, . . . erring thoughts and erring deeds?

When Providence avoids blessing a defiant or a deluded hopeless infidel, He does not blame, condemn or punish him for committing sins He cannot see; but He omits to save him, because of his unbelief, his faithlessness, his barrenness, his persistent refusal to co-operate with, to cultivate goodness; a wanton waywardness, a fatal material mistake completely unknown to immaculate Mind, except solely by the halting, hesitating unfoldment of Its own inward-influence.

Thus unbelief, clouding and eclipsing spiritual perception, hides profound purity of Principle from the proud and perverse.

Thus unbelief is the captious cause of constant failure to demonstrate Christian Science and prove the verity, the reality, the helpfulness of good.

Furthermore, the nature of God's work of salvation is constructively, correctively, curatively mental in essence and effect; hence, to call erring nonbelief trivial is to encourage its continuity, to overlook the important fact that nonbelief in Science, in good, stops right thinking, halts necessary change of mortal mentation, resists needful mental reformation, which is the first essential step from night to light.

Therefore unbelief is not a trivial thing after all, but a most blind, a superlatively serious, perhaps a suicidal, satanic, blunder.

Therefore perpetual unbelief leadeth into the swirling mists of mockery, of uncertainty, of misery, of captivity, delusion, darkness, death.

Therefore, . . . Oh, regard ye the work of salvation; the work of the Lord; of Science, of Holy Ghost or Divine Comforter; the pure, paramount, uplifting, healing mental sway of perfect Mind; and distinctly understand God saveth thee for thy goodness' sake, for thy loyalty, thy fidelity, thy belief's sake, not for the sake of thy disbelief in living waters.

So take heed, lest there be in you "an evil heart of unbelief in departing from the living God."

Enter not into temptation, into futile, self-destructive disputation, into dismal, desperate desolation. Oh, hide not thy heart from understanding. Oh, consume not away with infidelity, with iniquity, but believe, rejoice and be glad. Let faith, courage, confidence and constancy sing songs of gratitude, thanksgiving; paeans of exceeding joy, heartfelt hymns of praise, prayer and adoration unto the perfect pure and holy Creator of all and all; unto the single, supreme Sovereign over all and all.

Stop contemplating spotless, spiritual perfection after the spurious, popular fashion of physical purpose and passion.

Cease considering unblemished, beautiful, beatified being as able to behold the blandishments, the boldness, the boldness, the blunders, the blindness, the bankruptcy, the sable blackness, of non-belief and of non-believers.

No longer vainly seek to suppress scientific, saintly solutions of Soul.

No longer strive to silence sweet symphonies of Spirit.

Learn, that only sons of man can recognize, judge and condemn their own evil inclinations, their own empty impulses, their own arrogant insolence, their own outrageous acts, and so rise above them; become better-minded, more strongly rooted in Right, more deeply grounded in God, more abundantly refreshed and restored by living waters of the Word; and so gain more admiration, more respect, more affection for the crystal purity of Perfection.

Jesus, because he was son of man, could behold and judge earthly evil, but the celestial perfect Christ cannot do so. Thus material judgment constantly goes on in the flesh, condemning, helping to execute evil and utilize good; or else erringly excusing, artfully approving, persistent indulgence in evil; thereby needlessly, fully destroying emancipation of fettered, salvable self.

Such is the gist, the royal revelation of the Biblical proclamation, that "The Father judgeth no man," but hath committed all judgment unto the Son "*because he is the son of man.*" Hence the so-called appointed day of judging evil is here and hereafter, is now and then, is evidently during present and prospective periods of passing probation, not thereafter.

Plainly not glorified sons of God, but sons of men directly experience and judge evil. Heavenly sons of God, like God Himself, being His pure image and reflection, only judge of and delight in growing Godly good.

Let every inhabitant of earth now learn, that God committeth, that is leaveth, only judgment of evil to the Son of man, not to the Son of God; and likewise leaveth same to all sons of men or sons of sense, not to Sons of Soul; because sons of men or sons of seeming sense alone can recognize evil.

Let every student, sect and sophist at last learn that God frequently evolves good in places of least resistance, both

within and without of the midst of vanishing evil, yet perceiveth no evil.

Oh, be ye no longer deluded, delinquent, brazenly bad, stubbornly set not to see, that God grants, guides, unfolds His healing influences; also withdraws them from the hopelessly self-hardened, even out of the conflict, the chaos, the confusion of collapsing carnal evil, while knowing no evil.

Progress towards purity, towards the Paradise of Principle, towards the ever increasing knowledge and power of perfect manhood, is always peaceful, protective, active, continuous, embracing constant execution and fulfilment of perpetually appearing divine purposes.

These pure purposes deal with progressive progeny and with substances of perfection, never with illusions of imperfection. Hence the benefit of banishing illusive, faithless, devious doubt, the urgency of wise work, the need of bringing "forth fruit worthy of repentance," that ye may be seen by Spirit, that ye may be saved by Spirit from the thraldom of strife, from the insecurity, the spoliation of sophistry, sensuality, sickness, sin.

God giveth increase. Use, do not abuse His husbandry. Then God's increase, grace and glory, operating through Scripture, Savior and Science, shall complete thy salvation unto the palace of immortals, unto the Valhalla of victory over vice.

Thoroughly understand that in an original sense it is not Scripture, Savior, nor Science which saves, but the mighty power of Principle animating recipients, messengers and offspring of Soul.

Distinctly comprehend, this saving power is inseparable from Deity, for Deity bestowing power on some, dividing power with none, is decidedly indivisibly One.

Remember, our Savior said to the inquisitive scribe:

“The first of all commandments is, Hear, O Israel; the Lord our God is *one Lord.*” (Mark 12: 29.)

Love, revere, honor, obey thy sanctified Savior; practice his precepts; follow his sublime example; but, as thy supreme and infinite God, worship and adore him not.

Remember, when abused, tormented, reviled, stoned, basely blamed for blasphemy by bitter enemies, charged as representing himself as God, Jesus did not admit conscious guilt of their pantheistic innuendoes, their sarcastic accusations, but calmly wisely answered, saying: “Is it not written in your law, I said Ye are gods? If he (the psalmist) called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said *I am the Son of God.*” (John 10: 34.)

Now this old law or writing so skilfully quoted by Jesus is in Psalms 82: 6 and reads as follows: “I have said Ye are gods; and all of you children of the most High.”

Ergo, If your psalmist thus called recipients of the whispered Word — called children of the most High or sons of God, gods — why condemn and stone me, because I said I am the *Son of God?*

Evidently Jesus had no desire to claim the title of God, and no intention of representing himself as a god worthy of divine worship at any time, or he would have said so on this tragic occasion; since he ever openly, forcefully told truth, fearless of consequence.

Evidently, the outpouring power so successfully, surpassingly used by Christ was not his own original healing energy; but was derived from, and controlled by, the One and Only Creator.

Consequently Christ is not God, but is, as he claimed to be, the Son of God.

Evidently, "The Word was made flesh and dwelt amongst us," means that the Word, the power of Principle, was more intensely manifested, was more comprehensively, convincingly preached, was more faithfully, persuasively practised, was more deeply demonstrated, by the Master than by any other inspired patriarch, bard or prophet, belonging in children of the most High, thus emotionally, typically termed gods.

Evidently human tendency toward hero-worship briefly blinding kingly bard and blest apostle dwelling in the flesh, was the predisposing common cause of their exceptional exaggerated use of the word god, whether applied to psalmist's so-called children or to Savior.

Evidently, this material mindlessness was and is the bewildering, blundering, passing supposition of Christ being regarded as a god, and pronounced a person of the God-head.

This is the selfsame erring inclination, the selfsame startled impulse, which suddenly prostrated Saint John on the Isle of Patmos, in awe and adoration before an Angel of Light, who restrained, reminded, remanded him to worship God.

Evidently, the elect on earth, although saved from capital punishment, from fatal sin, were then not fully fortified against these alluring, imperfect impressions, these prevalent mental mistakes of the multitude.

Oh, rejoice and be glad in this day and generation, that Christian Science now appears from above with divine authority and accentuated strength to uproot dangers of idolatry; for Science providentially proves and declares, there is only "one supreme and infinite God" and only one Christ, His individual Son.

Therefore, children of the most High are not gods; Christ is not another Creator, and not God.

Therefore, Christ Jesus is the Captain in Chief of salvation, the sanctified sower of the Word, the well-beloved Son, panoplied with prescience, authority and power to baptize with the Holy Ghost, in consonance with the Will, the Word, the Voice, of Omnipotence.

Do you hope to deserve this holy baptism, this wisdom of the Word, this seal of safety, of salvation? Do you want to obtain this anointing, this benediction, this unction, this mental manna, nourishing nutriment, nectar of noumenon, radium of royalty, of reality? Do you long to enjoy this glorious gift of goodness, leaven of life, priceless exaltation; this peerless promise, this grace of God, this reliable, paramount pledge of perpetual, ever-increasing, peaceful power?

If so, then you are wisely wishing for the only success worth while.

What is success? Alas, too often it is balefully, flamboyantly, bogusly believed to be merely the attainment of earthly ambitions, instead of what it really is . . . the wonderful accomplishment, the great fulfilment of celestial cravings, pure desires; the everlasting, radiant reward of fidelity to the Father.

The mistaken materialist, the faulty, falsifying fatalist, critically, carpingly, callously, opposingly says: I cannot hear inaudible words, I cannot understand silent voices, I cannot cognize secret guiding good, I cannot believe in hidden heavenly help, in mysterious Science healing, in Scriptural symbols, narrow righteous ways, curious parables, extravagant ideals, strange hallucinations.

I know nothing about hereafter, therefore I work solely for visible victory here, for personal, present profit, for worldly wealth where I am now located, and perhaps I may strive for heavenly gain after arrival in heaven, if such is my destiny.

Material success satisfies me. Why should I consider Paradise before I reach Paradise, before I find out there is such a place? I was not consulted prior to coming here. Surely I shall not be consulted prior to going there.

Some pernicious, peculiar characters, self-constituted sages, scribes and seers, hinting at having highest hidden authority and power, pretending to be inspired, grotesquely imagine or falsely affirm they have viewed veritable visions, but I never have . . . therefore I cannot honestly believe in visions.

Obviously these pompous people are pretentious prophets, spirit of prophecy profiteers, or else deluded dreamers, abnormal delirious dupes, pitiful victims of vision vagaries.

There must be something seriously the matter with the latter. Doubtless medicine, serum, sunshine, outdoor air, exercise, would be a big benefit in such cases; would impart vigor, restore sound sleep, natural dreamless slumber; would drive off vacant, vaunting visions of the night, happily end their vapid vaporings about majesty, might, light, sight, right.

Yes, I belong to the sensible majority who discredit new-fangled, dubious doctrines, dreams and dreamers; who distrust sanctimonious promoters of self-assumed, selfishly concocted, religiously announced, corrective cult cures.

I declare practitioners of so-called Christian Science healing, hoaxes, humbugs, charlatans, cheats; harmful parasites and impostors on the public, eagerly begging, boldly bluffing, wrongly charging something for dispensing nothing.

They may piously or purposely defraud ignorant, gullible gentlemen, deceive a few fickle folks, but they cannot fool me.

Matter is no myth. We live in matter. Matter is a fine

remedy too, if one happens to get sick and learns what kind of matter or medicine is best to take.

We ought to feel very grateful to matter for restoring health, for keeping us alive. How could we exist without material elements; without flesh, fuel, food, raiment, earth, air, water?

Matter may appear to disappear, but in such cases it only changes form from visible to invisible substance; therefore matter is indestructible, eternal.

Doubtless Deity, if there is any Deity, depends on matter, the same as we do, and without it could not think nor blink.

Yes, the Creator, if there is one, probably consists of matter and mind eternally combined. Possibly He makes material man to find out all He can, to see what is going on. Very likely He looks through our eyes, feels through our sinews, senses, nerves, which He uses as His faculties.

If this is so, then completely to annihilate matter and man would destroy Deity. Therefore human life may go on forever, and the more people there are the better God can see.

Perhaps He makes fish that He may see in water as well as out of water; insect, bird and beast that He may sight wilderness, wood and jungle. Who knows?

Perhaps when these bodily beings die, then other beings are born to bear brightness, optical light, earthly scenes to Soul.

Therefore our resurrection or transformation may be needless to noumenon; birth and death may be inevitable, individually universal, always continuous; because successive, temporal, new identities may satisfactorily supply sight and sense to Spirit *ad infinitum*.

I do not believe much in Scripture, yet I agree the light of bodies is the eye, and therefore say . . . So may organic eye give light on High.

I do not believe in pondering, preaching, prophesying, and preparing for Paradise when fate may have fixed a decidedly different destination for me. I cannot cross a bridge before I reach it. When I enter heaven I shall see and consider celestial circumstances, surroundings and requirements, and make the most of them.

Until that event happens present worldly prospects, pursuits and pleasures are sufficient for me; are practical, plentiful, ample to occupy all of my time and attention.

Alas, for mocking materialist, for fatuous fatalist.

Alas, for such slander, sophistry, sarcasm . . . such material, mundane mentation.

Alas, for such intellectual infirmity, such insolence, aberration, audacity.

Alas for such careless carnal caustic comedy, for such heinous, humorous senseless sentiment, for such acrimonious calumny, blandly renouncing and insulting Science, Scientist, Scripture, Savior; defiantly denouncing devotion to Deity.

Here we behold a loquacious, self-satisfied querulous man, badly blemished, branded, blinded with blackness, but knowing it not.

With the stamp of ignorance, the mark of the beast upon his brow, he stupidly seeks and sees visual objects round about him, nothing higher, nothing nobler, nothing more, we deplore.

Whispering words of conscience, guiding, inarticulate Godly influences, have no charm for him.

What a wonder he can think, since the motions of his mind are invisible and silent, and he curiously chooses to consider, to credit, only the visible, the audible, the material.

He does not believe in Science healing, in heavenly help. He pronounces Christian Science practitioners impostors.

profiteers, cheats, when the truth is: by defaming saving Science, the efficacy of righteous prayer, he is grievously, perhaps fatally, cheating himself.

He complacently declares, matter is no myth; that we live in matter, by means of matter; and says very likely God, if there is one, does also; notwithstanding the Savior asserts, "Flesh and blood cannot enter the kingdom, the flesh profiteth nothing."

Evidently he doubts the existence of Deity, and believes in materialism, in fatalism, in universal predestination, as belonging to Deity, if there is any Deity.

He seems to loosely regard his own entry into heaven as either predetermined, or pre prevented, and if divinely decreed then a future physical event, not to be prayed for, prepared for, nor considered until it providentially happens.

Oh, take heed, let it be thoroughly understood, that our Lord and Savior *as son of man*, because of human elements within him discerning these injurious, iniquitous, intoxicating effects of error, lifted up his voice praying in immortal language, "Thy kingdom come," intending his appeal for the enlightenment of just such weak, wilful, stupid, sterile intellects as this; for the education of deluded demagogues; for the deliverance of dull, imprisoned, impoverished people; for the reformation of fastidious, agnostic exhorters who superficially falsely preach Paradise as a place, Heaven as a haven, as a home inaccessible here; if not a fanciful, future fiasco — an impossible goal hereafter.

And, moreover, lest these misguided material worshippers, these deliberate mischievous disturbers, should literally, permanently, hopelessly conclude from said invocation that heaven is not yet on earth, not even in cameo available because Christ prayed for it to come, inspired Science forcefully gives full interpretation, additional explanation, announcing: "Thy kingdom is come; Thou art

ever present." A clear, concise, Christ-predicted, scientific statement proved correct by exultation and exaltation of the sealed and saved still on earth.

Can any regenerated person, honored, healed and baptized by Christian Science, by Christ's pure process of Holy Spirit, thereafter remain boastful, doubtful, obdurate, ignorant of his glorious reformation, of his divine destiny, and declare heaven a myth?

Absolutely, no; for spiritual baptism vanquishes vanity, destroys doubt, exterminates ignorance, wipes out uncleanness, silences sophistry forever; letting Soul's anointed, in diminutive growing degree, enter heaven here.

"Thy kingdom come." . . . "*Thy kingdom is come; Thou art ever present.*"

What does this completed portion of our Lord's Prayer, this wonderful excerpt, in the light of sacred Science, now signify?

Explicitly, the disadvantage, the danger, of staying in the spell-bound stupor of derision, discord, darkness, delusion, dementia, doubt.

Explicitly, as God's kingdom is here for the sensible and saved, so is it also available for the senseless and indifferent, for the frivolous, the foolish, the infirm, and infamous, if they will alter their atrocious attitude, will have faith in reform, will co-operate with, will use their inward talent and yield to, talent's helpful intuitions . . . the directing, exalting influence of good.

Explicitly, as many yield and many do not; that the kingdom of heaven is here and not here; since it is plainly absent in unyielding, hopeless, human hearts, and positively present among the saved.

Lo, this seeming absence and partial presence of Paradise is the cause of intermittent worldly strife, the cause of nation rising against nation, of ever-recurring righteous

and unrighteous wars, of cruel conflicts which cannot cease and be supplanted by permanent peace until imposition and imperfection totally terminate at the end of all earthly existence.

Our Master significantly said: "Ye have the poor with you always." Deuteronomy declares: "The poor shall never cease out of the land." Why? Obviously, because slothfulness, dissipation, extravagance, wickedness, the most prolific causes of poverty, stubbornly resist righteousness, incite to deeds of violence, even to justifiable employment of repressive force till sinful men and matter are no more.

Hence notwithstanding the Angel said unto the shepherds: "Peace on earth, good will toward men," peace and good will shall be periodically oppressed, disturbed, tormented; yea, also tortured by excessive wickedness, want and war, until Universally released, protected and perfected in Paradise.

Lo, our fault-finding fatalist, our chiding, cynical materialist, void of understanding would make spiritual resurrection improbable; transformation needless; continuous carnal life and death man's best and only destiny; would shut up the kingdom of heaven against himself and against all others; would make the word of God, expressed through Savior, Scripture, Science and Scientist of none effect; would set men adroitly adrift without any place of refuge, without permanent, paramount principle of protection, with no established kingdom within; adrift to shockingly entertain only brutish ambitions of material betterment, insignificant animal propensities and gratifications soon to be abolished by oblivion; adrift anxiously to acquire, at the uttermost, merely scanty benefit; poor, passing, profligate profit; blatantly, badly, selfishly earned, to be but briefly enjoyed, then utterly destroyed.

Lo, our ungracious, unjust Christian Science accuser,

our truculent traducer of Truth, would amazingly materialize his Maker, would make immaterial Mind, infinite Purity, Perfection, Power, partly consist of nonintelligent matter; would even make It dependent for observation and information upon that impotent, vanishing flesh and blood, mould and mud, which he blindly believes constitutes and controls his own sagacious career.

Being of the earth, earthy; he would deify dirt and dust, mystify immaculate mentation, personify, personalize Omnipotence, madly make himself a faculty of the Father, notwithstanding our Savior asserts "God is a Spirit," explaining "a spirit hath not flesh and bones"; notwithstanding Science declares, soil, ash, matter is unreal, "is mortal error," and repeats, "Spirit is God."

Evidently Scripture, Savior and Science are in logical agreement, all inculcating entire absence of matter in creative Mind, and in Its creations; and consequently Christian Science correctly classifies matter as a temporal, perishable myth, lapsing into nothingness.

Derisive, sophisticated arguments of abnormal, sarcastic agnostics and carping, hypercritical materialists have no foundation beyond their own feeble support of self-inflated, virulent vanity; abusive, degenerate egotism, and godless cupidity.

Christ sternly rebuked arrogance and doubt; he preached, "all things are possible to him that believeth"; that unless ye "receive the kingdom as a little child" ye cannot enter therein. He did not blame believers for providing, nor reproach religious tutelage for accepting needed compensation, but commended the poor widow for throwing in her only mite, her last penny. Why?

Because her ready contribution plainly showed she possessed a confiding, generous, contrite heart, just the sort of hopeful, helpful home where heaven, Christian Science,

can abide; where Holy Ghost can guide unto full everlasting fruition.

This gracious guidance involves no perception of error by either God or His guiding, celestial missionaries, since knowledge of material mistakes, from a spiritual standpoint, is never necessary to correct them, and is always veiled from Harmony's view. In other words, good is invariably, profoundly developed by Deity's perfect doers while contentedly, completely ignoring evil.

The Holy Ghost, God's baptismal Visitant, God's enlightened intelligent heavenly healer at first requires, sees and approves simply the attraction of a sincere responsive heart, hoping for light, longing for strength to do right.

One of the most perplexing puzzles, one of the greatest inscrutable mysteries of holiness to emotional thought, is, that Spirit, Soul and Its fully perfected offspring cannot directly foreknow any imminent evil event which they sometimes prevent; cannot behold the offensive tragedies of treachery, wickedness, war, which they often remove, and shall eventually, exclusively, eternally terminate through accentuated self-destruction of every faithless, persistent sinner.

Verily, God's ways are not man's ways; are not meager methods of mendacious malcontents; of distorted, unscrupulous malefactors. Verily, His marvellous wisdom, His wonderful power, His magnificent handiwork, His colossal, curative construction, His uplifting salvation, may seem incomprehensible to vitriolic, visionless visionaries; but not so to Soul's anointed Scientists.

Behold, Christian Science strips off the guise of gruelling grumblers, unmasks mocking materialism; sharply, accurately sets forth Spirit's inviolable purity and perfection hitherto little known, extensively hidden and unheralded,

or else humanly diatribed by reason of lamentable, literal, anthropomorphic misinterpretation of Holy Writ.

Oh, let the world at large awaken to the superb, scientific, spiritual sense of celestial protection from imperfection. Let the whole world march forward to a proper appreciation of the ineffable sanctity, the spotless purity, the gracious goodness, the flaming reality, and the practical, powerful presence of God's Holy Ghost.

Objectively speaking, the Holy Ghost is a veritable visualization of the active law of Life. Lo, the Lord maketh Birds of Paradise, and Tongues of Fire His ministers.

Lo, the Holy Ghost, although seldom objectified, rarely seen from flesh, nevertheless is ever here, righteously ruling in the responsive hearts of men; available for the unresponsive if they choose to welcome it; available even unto vagabonds, scoundrels, crooks and criminals, who repent.

Lo, the Holy Ghost is protected by Almighty God from any harmful, worldly taint, from any baneful, bodily ability to behold or weigh imperfection when it penetrates relenting, penitent hearts.

Knowledge of this seemingly opaque, wonderful wisdom, of this influence of omnipotent omniscience, of this element of omnisuperScience, this demonstrable transcendent fact, is what is meant by acquiring spiritual perception or insight into that divine protection from imperfection which constantly prevails in Paradise, helping and beautifying every process of salvation extending unblemished into the hearts of men, into the kingdom of Truth on earth.

That Holy Ghost, Christ and God are always in heaven, always immune from contaminating error, no matter where nor how they seem to operate, is incontestable, incontrovertible, beyond reasonable contradiction.

Undoubtedly materialists, infidels, rationalists, agnostic

agitators, are wrong when they preach heaven an uncertain distant place.

Neither heaven nor its inhabitants are far away.

Principle's constant, perfect power instantaneously to conquer time and space puts heaven here and near; brings boundless bliss into worried, worldly ways; into lonesome lives; into desperate, disheartening despondent experience, whenever accepted; through transformation of charnel characters and passionate careers into peaceful conditions of progress, of probation, of reformation, of fruitful, final glorification.

Question: If Spirit and matter are antagonistic, and celestials cannot cognize matter nor entertain thoughts of error. . . . How did Deity wall up waters, lead the Hosts of Israel through Red Sea and wilderness? How did Seraph see Apostle fall in adoration at his feet, then reprimand and instruct him to worship God?

Answer: Strange as it may seem to mortal seeming sense, emphasizing and repeating: "Great is the mystery of Godliness." "God's ways are not man's ways." We positively declare that Deity did not directly see wickedness, water, nor wilderness; neither did sanctified Seraph directly see Saint John's misdemeanors nor directly behold as appeareth to bodily eye his prostrate carnal body nor its first ego ills, scenes and illusions.

No celestial can see obscure, material, mundane objects of veiled mirage, which divine decree may or may not change, cure, or move: but it can see receptive, heartfelt concepts of mortal mind when enlightened by Spirit.

Erring mentation and material things subject to infinite power of Omnipotence must be converted in sufficient degree, must be illumined, turned toward genuine selfhood, their bright base of reformation, to become spiritually visible.

Astral bodies or concepts are less carnal than mundane bodies. This is why mortals mostly behold veritable visions while absent from, and oblivious to, their sleeping bodies, and while present with and utilizing their astral bodies.

Obviously Saint John, Seer of Patmos, moved by magnified human impulse of hero worship, fell face downward in his startled, exalted, astral shape before said Angel of Light.

Obviously, objectively, our Lord and Master ascended direct from earthly to heavenly body. Hence his body did not become less material until Ascension, when it was instantly self-destroyed and replaced by a pure, substantial, immaterial image.

Chosen people calmly, confidently, faithfully watching and waiting at the end of this world, shall follow our Savior's example; shall rise, meet him in space, in skies; go straightway from earth into highest heaven; but few, if any others, shall previously do so; for mortals, with extremely rare exceptions, must pass into a second last probationary period, and there take sole possession of astral, of more attenuated, less carnal, bodies, before reaching beatified being.

In veritable visions, ego is briefly absent from and oblivious to fleshly corpus; but in dozing dreams, hallucinations, ego, although oblivious to, is nevertheless more carnally affected, constrained, impeded, burdened by flesh, bones and blood.

Scripture says, there are natural bodies and spiritual bodies, bodies terrestrial and bodies celestial.

When celestial, spiritual bodies are put on, then natural, terrestrial, and astral subliminal bodies are entirely, eternally put off, except as to similar improved form and appearance.

When beautiful, brilliant Birds of Paradise pierce and purify sincere, loyal, hopeful hearts, then so-named natural bodies and beings are corrected, quickened, benefitted, kept clean. Hence body is Biblically termed temple of Holy Ghost, yet not in slightest sense does it become such, until after Spirit's vivifying visitation.

Unchanged, unblessed, untenanted body-buildings are transitory and perishable. None of these can enter that completed, celestial condition called heaven, for no corporeal, evanescent, empty appanage is possible there.

The divine calling and election of Saint John, Prophet of Patmos, Seer of Science, beloved Apostle of Apocalypse, was indeed positive, sure, permanent, secure. Therefore an angel of the Lord mastered his emotional mistake, lifted him up from wrongful, worshipful falling.

Behold, the Lord forever uplifteth and upholdeth His elect.

What a lucid lesson, what a notable demonstration of Deity's angelic power to stop emboldened, exaggerated, artificial adoration tending toward idolatry, toward pantheism!

If a sanctified seer is sometimes swayed by erring emotion of too great devotion, peradventure how much more so the less perfect, the unprotected, the wilful, the ignorant, the blind, the deceived, the betrayed.

Evidently, without heavenly help, mankind is in danger of bowing down to idols.

Obviously, intense worship of Angels, of Christ, of Holy Ghost; yea, even worship of God *in all His works*, is wrong.

God's wonderful works should be believed, reverenced, cherished as His own helpful, healing messengers or manifestations; should be thankfully welcomed, gratefully appreciated, enjoyed, loved, but never adored.

Righteous, constant impress or keen knowledge of the perpetual persence of perfect Principle clearly demands first place for God in human affection; first place, over and above every earthly temptation, over every earnest desire, and first vastly above every bewildering, thrilling, veritable vision.

Although Spirit, Soul, Everpresence, as Universal Ruler, is said to be All in All; although Its mighty manifestations are in many respects infinite, still man makes a serious mistake to worship them and to worship God by means of or through them. There is altogether too much risk, too much hazard here below, of forgetting His individuality, oneness, supremacy, omniscience and force; too much danger of distraction, of carelessly ignoring the single Source, the only Origin of Christ, of Holy Ghost, and of all creation, if we in any way, in any manner, in any attitude, excessively worship creation either in whole or in part.

Let religionists rightly realize that the wisdom, bounty, beauty, purity, perfection and energy of celestials and of chosen terrestrials, are derived from and dependent upon Deity.

Hence Deity alone shalt thou adore.

Worshippers worshipping any image whatsoever, any object whatsoever, while conscious such image and object is not God, yet while supposing they have some worshipful connection with Him (and this is the common pagan practice) perform a prodigious blunder which does not in the least palliate their perfidy, lessen their folly, or release them from the damaging, perhaps crushing, consequence of breaking God's first and greatest command.

God should be adored separate and apart from all else, "in spirit and in truth."

God's precepts, proclamations, Soul's solemn statutes,

covenants, commands, would be both Christ's and yours, if the realization of adopting, obeying, promoting and publishing same were faithfully fulfilled.

Hence if you avoid idolatry and persistently practice Deity's decrees, thereby making them your own, you acquire the right to say unto others, as did the Master: "If you love me, keep my commandments" (God's commandments). If you love me, love God better, love God best above all, for "my Father is greater than I, my Father is greater than all."

Question: Are veritable visions wholly real?

Answer: No and yes. No, from the astral viewpoint; and yes, from the spiritual.

No, from the astral, because the astral outlook of mollified man and mood is no less material than the carnal; and in veritable visions material consciousness therefore remains to that particular extent deceived and obscured, abashed, confounded and confused, by erratic elements of error which apparently produce ghostly, material monsters, put worldly language into the mouths of angels, dreadful deeds into Deity's dominion, poisonous plagues, passionate punishments into the palm of perfect Principle.

Therefore veritable visions may often contain, or seem to include, things uncanny, unreal as well as real; and are frequently religious riddles, prophecies or revelations, requiring skilful Science acumen to solve.

Yes, from the spiritual viewpoint; because no celestial can view material monstrosities, terrestrial demons, or describe them. And because everywhere everything God creates and sees is good, . . . is spiritual and eternal, not evil material and temporal.

The nearest vision to complete reality viewed by Saint John was that of his most enlightened condition when as related: One of seven angels carried him away "in the

spirit to a great and high mountain," showed him "Holy Jerusalem descending out of Heaven," in which he noted no temple, no body therein, and declared: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The fable is that, stubbornly fighting against peaceful supernal influence, error afflicts mortal, astral mentation with feverish, convulsive conditions, with abominable aberrations; invests veritable visions with phantom, symbolical beasts, with allegorical dragons, that have no real existence; just as it once infested the globe with huge lizards, tigers, mammoths, dinosaurs, now extinct; and just as it still encumbers the earth with material and mental falsehoods, dire delusions, deformities and disasters.

The fact is, Truth, through angels of Its presence, blesses astral, mortal mentation, and opposes error in veritable visions with Its profound purpose of prophecy and progress, without beholding error or any of its spectral, sinful effects.

One great mystery of Godliness is, that Michael and his angels shall kill the dragon without seeing it; because evil and its reptile embodiments, its repulsive illusions, are always invisible to seraphs.

Thus let us clearly comprehend, there is a sinful and a seraphic side, a material and a spiritual factor, in visions. Even Revelation, that apex of visions, like unto the Bible of which it is an indispensable portion — is both human and divine.

Consequently, conclusively: Veritable visions of the Lord are adversely unreal and real, or are almost wholly real.

Consequently, Spirit cannot cognize corporeal creatures, cannot see unimproved material men and monsters.

Consequently, Purity, Perfection and Power cannot perceive impurity, imperfection and impotence.

Consequently, Almighty analysis needs neither material nor fleshly faculty to impart prophetic problems of being; uses only supreme spiritual sentiment finally to explain and fulfil them.

Consequently, Improved worldly wisdom sees the devious and divine, the sordid and sublime for a time.

Consequently, the Creator's crucible contains only gold, only pure elements and ingredients that are good.

Question: If Christian Science and Holy Ghost are identical, and Holy Ghost cannot perceive error or evil, cannot observe obscure, organic objects, how did Christian Science discern error, matter, sin, sickness, death, and define them as myths?

Answer: The recognition and classification of error and its various vexatious dream delusions in Christian Science is due to or done by that same passing phase of trespassing evil, just mentioned as more or less prevalent in visions, that arbitrary angle of outlook otherwise called spectral, physical perception, which also seems to accompany the acme of Science or Holy Ghost; but of which Holy Ghost as purest superScience is unaware; for Holy Ghost *per se* forever dwells in the third heaven, in perfect Paradise, where error and its violent vagaries never appear.

Hence there is a mythological and a theological aspect to Christian Science as expounded in first heaven here on earth, in first ego state of the sealed, sanctified and saved.

Hence error or delusion in Science, detected, denounced and defined itself as nothingness, while yielding to a special Christ-directed descent of the Holy Spirit of Truth, Science superior Self.

Hence to one born of the flesh, Christian Science, elucidating the allness of Truth, the nothingness of error, the actuality of Life, the annihilation of every punishment by

full salvation or by final death, was a great discovery, a remarkable revelation, made by woman and herein affirmed and acclaimed by man.

Plainly this momentous discovery was indeed most marvellous, owing to the stupendous difficulty of carnal consciousness correctly recognizing perfection while deluded in the depths of imperfection. Clearly it is unusually convincing, and yet millions of mortals, notwithstanding its crystal clearness, its spotless purity, its ample positive proof, its luminous light, still stupidly stay in dense darkness, distrust, dismay, disorder, devastation, disease, demolition, disintegration. Why?

Alas, largely by reason of the demoralizing presence of antichrist and the false prophet.

Question: Who or what is antichrist, and who or what is the false prophet?

Answer: Adoration of Christ as God, is antichrist.

Licentiousness, lust and hypocrisy are the false prophet. Many antichrists, wicked worshippers of mammon, have always encumbered the earth; but now, as foretold, at this eleventh hour are they increased greatly in number, because of the widespread, additional, idolatrous doctrine, that Christ is an original Creator, is a God.

Christian Scientists loyally love Christ Jesus as their Savior, as the Word of God, and verily such he is, but in a representative, ministerial, way-showing capacity only, like unto Holy Writ which is also called the Word of God, the Guide to eternal life, the saving Gospel of the Kingdom.

Christian Scientists freely acknowledge, that "Jesus Christ is come in the flesh, that Jesus is the Christ," but only to the veiled extent on earth that Jesus was secretly, vitally influenced, was mentally and physically sustained by the Creator, and by the Creator through Christ, while

both were unobjectified to mortal view. For Christ was, is and forever shall be absent from flesh and present with Spirit.

Christ could not be carnalized, materialized or limited in the supposed solid objectivity of a human form; but Jesus, who longingly looked for further perfecting, could be and was spiritualized, could be and was transmuted into more tangible substance, could be and was transfigured, could be and was fully perfected within his superlative Self, within Christ glorified.

Christian Science preaches the reality of Jesus brought to light, not the entity of Christ come to night.

Christian Science teaches truth, not error; furthers fact, not falsehood; guarantees goodness, terminates badness, stops fight, ends fright and blight, rules right.

Heaven as experienced in carnal and material body cannot contain the completeness of celestial Christ, or encompass the fulness of perfected manhood.

In the midst, in the nebulous mist of matter and mammon, of varnish and vanity, of opulence and oppression, of lust and hypocrisy, merely a moiety, a minimum, a modicum, a glimmer, a glimpse of thy goodness, of thy grandeur, of thy greatness in glory is attainable.

Jesus was most liberally supplied with divine power; consequently Christ and the Creator were best manifested by his impressive miracles; but Christ was never visualized in Jesus.

Science surely shows, it is the Source, the Soul, "the Spirit that makes pure, that exalts thee and will cure." Therefore single Soul, Spirit, God, is thy primal, thy indispensable, thy only self-evident *Principle Savior*, operating directly in answer to penitential prayers, and indirectly in response to intercessory invocations.

Saint Paul said: "We trust in the living God who is

the Savior of all men, specially of those that believe. It is God that quickeneth all things."

David declared: "The Lord God is a Sun and a Shield. The Lord will give grace and glory."

Let religionists rightly realize, as did David, Paul and the Master, that no matter who helps, "He (God) doeth the works."

Let Christendom be convinced, . . . that to worship either Jesus, Christ Jesus, or glorious Christ as God, is a sad departure of faith in the Father, is a deplorable, indefensible denial of Deity, is sheer idolatry, is outright antichrist.

Oh, let thy heart rejoice in adoration of God thy Savior!

Furthermore, what heathenish doctrine, what pernicious sophistry it is, literally to believe that the blood of Jesus shed on Calvary, like the blood of a lamb shed by man to assuage the rage of tribal jehovahs, justifies culprit and criminal in the sight of an angry Creator, makes complete restitution for their crimes, redeems and cleanses from sin, purchases full salvation from the Father.

Alas, what a pathetic, preposterous shibboleth it is, to announce that undefiled, supernal Soul sees sanguinary slaughter.

Can pure, ever-harmonious perfect Principle become enraged at evildoers, and afterwards be soothed, palliated, restrained from punishing the guilty; be induced to save the sinner by purposing and witnessing the substitutional, cruel, carnal crucifixion of Its own innocent Son?

Surely soundly scientifically, . . . No.

Ever remember this, O mortal: All mundane, material objects are imperceptible and invisible to infinite Mind; for matter is a myth, and myths have no place in Paradise, have no foundation and no recognition in radiant realism.

The immaculate baptism of Jesus by the Holy Ghost did not really create his fleshly body and persecuted passing

mentality. These concomitant earthly products emerged from trespassing error; therefore they were unknown to, and unmade by, the Holy Spirit of Regeneration, which purified and sanctified the Bethlehem Babe before it was born.

Therefore the marvellous Infant, the chaste Child, the peerless Prophet of Galilee, was not in passing seeming shade from Bethlehem Babe termed organic man in matter, was not in these specific material respects, was not in this contiguous, temporal, physical form and proclivity, a component part of his glorified self, although comforted, directed and resurrected thereunto by the power of Spirit.

Organic material man is shadow, is mortal error. Truth cannot create error.

Spirit, Soul, or might of immortal Mind never made carnal shade.

Ever remember, O man, that flesh and blood are wholly lifeless, albeit not so generally understood. Thus, because flesh and blood are commonly regarded as alive, as living — are even viewed as life-producing, life-giving elements, as supporting mortal life instead of mortal life supporting them — scriptural scribes have naturally used these material terms, and have also portrayed the Savior using the selfsame symbolical expressions as a beautiful object lesson vigorously to voice the heavenly healing of divine energy.

Hence the deceptive disadvantage, the bad blunder, of always grasping the exact letter of language to obtain proper Biblical interpretation.

Flesh and blood cannot contain, neither can they cause either material or spiritual animation. They cannot speak. They cannot perform.

Is it reasonable to believe blood can talk? . . . No?

Then, why read in Genesis 4: 10: "The voice of thy

brother's blood crieth unto Me from the ground?"

If this citation is not intended to be taken *verbatim*, as every reader should readily see, why should any Christian construe the words flesh and blood as meaning only flesh and blood and nothing else, no matter how absurd the conclusion?

Obviously, flesh and blood, which cannot enter the Kingdom, should sometimes typify, when correctly comprehended, deific life and power.

Surely mortals must partake of Christ's (God's) life and power to get immortality.

Flesh and blood, except as significant symbols pointing toward the saving power of Principle, are of no value whatsoever.

Only God's grace or deathless life, independent of and apart from matter and mortality, plants wisdom within worldly weaklings and saves suffering, sorrowful sinners.

Mortals must accept the same life and knowledge, the same Mind that was in the Master, must be moved by divine mentation, to become immortals.

Mortals should hunger and thirst after righteousness, should overcome evil and rejoice to do good, if they would merit and inherit heavenly heritage. For it is solemnly set forth in august Revelation by the supreme Ruler of the Universe Who reigns upon His throne: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely. He that *overcometh* shall inherit all things; and I will be his God, and he shall be my son."

"Humble yourselves in the sight of the Lord, and He shall lift you up," saith James 4: 10.

Oh, let the Lord's vigor of vitality ventilate the stifling atmosphere, the blinding mist, of vanity, vice, vagary, to provide thee with the breath of life, to provide thee with

spiritual insight, to provide thee with peace, purity, perfection, power.

Question: Does not use of the verb *overcome* in above Scriptural declaration of Deity's decree plainly indicate, that God knows there exists on earth much iniquitous error to be corrected, much evil to be suppressed; and, consequently, that He has a clear comprehension of, must know and behold, worldly evil?

Answer: No . . . God's eye solely "seeth every precious thing. He setteth an end to darkness and searcheth out all perfection"; but imperfection or evil He knoweth not, He seeth not.

As previously explained: Mundane material tendency always to take Biblical terms according to their letter, not according to their spirit, not according to truth, is what thrusts superficial students and clerics into stys of obsession.

This is why Christian Science is now here with its authorized, imperial message, with its golden "Key to the Scriptures," in fulfilment of the Savior's pledge to send the Spirit of Truth that teacheth all things.

This is why the Book of Remembrance, the Lady in White, is published in proof of prophecy, is written in obedience to luminous leadings, veritable visions, faithfully described precisely as they happened.

How do we overcome evil?

Obviously by avoiding evil and choosing good.

Or else, when in serious, unmerited extremity, by bravely, nobly resisting, combatting, crushing covetous, bellicose wrong in support of right, by valiantly conquering unavoidable evil in defence of good.

Both of these methods are in part earthly in their origin and essence, and properly so, for the simple reason: that heaven has no wrong to right, no evil to avoid, none to re-

sist, none to subdue, and, according to Holy Writ, not until the time of the end when heaven descends in full, shall passion, imperfection, error, matter and evil vanish.

Such being the fact, God, Who never leaves His supernal Kingdom, can neither know nor behold illusive evil, nor deviously, directly legislate against it.

Such being the fact, our inspired Revelator of Revelation evidently recorded Deity's decree, as Moses did the Decalogue, with his own feeble diction, with his own weak word of worldly intent, of human bent to destroy or overcome evil, as well as with the Lord's logos, the perfect mandate of Principle's pure promise to give living water, confer constructive good.

So we should easily perceive that the audible verb "overcome" was not really voiced by Spirit, Soul, the supreme Ruler of the Universe; and viewed in perfect light must be taken to mean: Be silent, be still, hark to the Whisper within. Have faith in God; accept and utilize His upbuilding, healing help, and thou shall inherit all things, thereby replacing evil with superlative, substantial good.

Lo, the foolish mistake, the false assertion, that creative Mind must meditate over or apprehend evil to overcome it, should now be cheerfully abandoned.

Behold, Deity, while happily oblivious to deceit, danger, darkness, damage, doom, delivereth the thirsty, the hopeful, the improvident, the impoverished, the penitent, the perishing from wiles of wickedness, from waste, want, wretchedness, misery, woe, from angry turbulent waves which overwhelm the incorrigible in the ocean of oblivion.

O, awake, look, see, grasp the life-line of the Lord and live.

Drink the divine water of life, "the sincere milk of the Word," and revive unto beatified, blissful being, unto par-

amount, permanent perfection, unto ever-increasing knowledge, unto forever-improving power.

Behold, creative Mind mostly elevates Its elect because of the spiritual goodness they possess, appreciate and faithfully use; which at first is simply the shade, the shadow, the zephyr, the whisper, the gentle intelligent influence of Principle's available presence.

Behold, the Master's utterance, "I and my Father are one," undoubtedly means: one in peace, one in purity, one in perfection, but not one in knowledge nor one in power; for God made His kingdom and created everything therein, and without God was not anything made that was made, but God cannot duplicate Himself, cannot beget another God.

Question: In Saint John's gospel, ninth chapter, thirty-ninth verse, we read, Jesus said: "For judgment I am come into this world." And again in same gospel, twelfth chapter, forty-seventh verse, we see he further said: "I came *not* to judge the world." Are not these sayings flat contradictions?

Answer: No . . . Not if we carefully scrutinize the material and semispiritual angles of apprehension whence the Master made these statements.

From a material viewpoint, it is inherently natural for limited mortal mind to come into this world, enter its earthly stumbling state, see and judge prevailing evil intentions, inclinations, impulses, and overt acts, which are invisible and unknown to fully perfected environment.

Therefore it was this material or so-called natural human element in Jesus that enabled him to behold all such physical phenomena, all such obscure, obtruding obstacles or worldly obstructions seemingly to be overcome, when he judged and sharply rebuked rebellious sinners, when he condemned perpetual ingrates to passing personal punishment, unto painless, fatal perdition thereafter, unto self-

inflicted, remorseless retribution, deliberate death and destruction.

Hence his sayings: "For judgment I (Jesus) am come into this world," and, "I have overcome the world."

From a semispiritual viewpoint, it was also derivatively, divinely natural for the Master's pre-enlightened temporal mentality to recognize the *illusion* of seeing and judging wickedness in its various mortal modes, and so to announce: "I (the Christ) came not to judge the world, but to save the world."

Neither Creator nor the eternal Christ are ever conscious of error, of worldly opposition; and of ominous heavenly opposition there is none, except seemingly unto faithless suicides who have persistently shunned salvation. Consequently any such expression as *overcome* is wholly foreign to the eloquence of Spirit, to the language of Love.

If Christ Jesus from his higher plane of thought, from his pinnacle viewpoint before he was perfected in glory, said he came not to judge the world but to save it (the savable part of it), how preposterous it is to assume that the triumphant, transfigured Jesus in the forever fulness of celestial Christ, his pure, his perfect Self, can come to earth, can view iniquity, can bring evil unto judgment!

Creator and the celestial Christ cannot directly consider or condemn evil as did the Master. They solely consider, construe and construct good, and through God's erection of good, evil, or false belief in evil, seems to organic observation overcome, seems finally fully cast off as unreal.

When Creator, Christ and Creation, conditioned in perfect peace, in constant contentment, shine forth in the rapturous radiance of reigning reality and *come here*, then the world must disappear.

Happy is he who understands that Christ's and the Word's

concordant judgment of this world is unconsciously included in their divine development of good; scientifically proving perfect man and perfect God are too pure to perceive impurity.

Christian Science, in accord with Jesus, Saint John and Scripture, uses allegory, significant signs, symbolical speech, vague material verbiage, to express spiritual ideas and events, which may primarily to beginners sometimes briefly bear the perplexing appearance of contradiction, and perhaps of celestial conflict between truth and error. Yet when rightfully arrayed, when explicitly explained away, . . . Anon, soon they learn, there never was and never can be any contradiction, any confusion, any combativeness in heaven, either with evil or with anything else, since God's creations are all eternally useful, harmless and harmonious.

Science says: "Innocence and Truth overcome guilt and error." But, behold, Science correctly, convincingly explains the unconscious condition of pure Principle's so-called "overcoming," which is essential to undefiled perfection and indigenous to spiritual construction.

When Christ Jesus directed his followers to go and teach all nations, saying: "I will be with you always even unto the end of the world," he did not mean that he would remain either visible in, or conscious of flesh, but that he would be spiritually present and helpful on earth, as he, the eternal Christ, and his forever Father, had ever been, from inception of human history.

When Jesus came to earth, he came in the name of Christ, but above all in the name of his sovereign Father, his mighty Maker, and so deported himself as to render personal deification valueless, vain, void.

When he was perfected in Paradise, he completely gave up counterfeit capacity to stay longer with and see stubborn

sinners in their desultory, disorderly domain of dreadful dreams; and he abolished eternally his abnormal ability to return in any manner apprehensible to physical phenomena.

Therefore his perpetual, spiritual presence is now and always shall be perceptible only through the exercise of enlightened perception, providentially provided to promote divine development.

Jesus taught, that the dead who die in Deity will be glorified, not deified.

Deification of the dead is a baneful pagan practice, a ruinous relic of barbarism.

In the dark days of Pharaoh, archaic Egyptians deified, or rather attempted to deify, their dead. Pompous, imposing obsequies of salvation, incantations, mysterious formulae, and the supposed invincible force of magic, were commonly in vogue. Departed heroes, distinguished mummified dead — ostentatiously, extravagantly entombed in monument, pyramid, and temple — were expected and believed by Monarch and people, to overcome or repulse unique imaginary gods, austere Iris, Osiris, Toum, or Ra. as dire, deific opponent or fancied, frowning foe might be; by means of charm or amulet, subtle mortuary rite, objurgation of wizard, prayer of priest, and, no less important and needful, by intrigue, cunning and chicanery of artful ogres or familiar genei, before becoming demigods, gods, or greater than their own gods; and before they could enjoy the ecstasy of life in Elysian Fields.

These weird ceremonials of Ancients and Arabs suggested that popular book of enchantment "The Arabian Knights."

Furthermore, in this erring era of colossal superstition, in this troublesome time of feast, festivals and famines, when the Hosts of Israel were so miraculously led forth

by Moses from the thraldom of Egypt, from the sepulchral worship, pride, pageantry, persecution, intolerable tyranny, despotic debauchery and butchery of Pharaoh; we observe, during dreary years of exodus while wandering in wilderness, how frequently they relapsed into former habits of idolatry, even though wisely counseled by an intrepid Leader, and graciously guided by the only true and living God.

Furthermore, we notice that the promised land of Canaan, into which these primitive, patriarchal people fled, was wholly inhabited by makers of idols, by worshippers of strange gods.

Philistines bowed down to Jehovah Dagon, Phoenicians unto Baal, and every nation therein cherished morbid mascots, mystic charms, grotesque graven images, invoked and adored anthropomorphic Javehs.

Subsequently among the Romans we discern: Jupiter and Juno, Mars, Mercury, Faunus, Minerva, Diana, Venus, Saturn, Neptune, Bacchus, Pluto, etc. Among the Greeks: Rhea, Zeus, Athena, Agias, Antioc, Pan, Thalia, Apollo, Aphrodite, Artemis, Calleope, Orpheus, Hermes, Hippolytus, Theseus, Charon, Atlas, Ajax, Apollyon, Nemesis, Demeter, Kore, etc., etc. In Norseland: Thor, Odin, Wodan; and everywhere throughout the globe among nomadic and civic races, heterogeneous, hypothetical, curious Creators too numerous to mention; monster-made and man-made after the fashion or passion of proud, perverted autocrat or picturesque nomadic Arab. Herculean gigantic Ghosts, cruel Centaurs, monstrous Minotaurs, who would wantonly negative the reigning reality of noumena, who would wickedly nullify the purity, the perfection, the productive power of Principle.

Is it then so very remarkable, following such pernicious pagan practices, such idolatrous devotions, such occult apparitions, such ills of illusion, mysticism, mythology, arch-

aeology, that rigid ritual and false doctrine, the loose legacies and material remnants of antiquated hero-worship, should slyly creep into Christian churches, and deify or intellectually attempt to deify Christ?

No. Perhaps not so very remarkable as an incipient, inverted inheritance, but undoubtedly seditiously sinful, woefully sacrilegious; unquestionably a grave mendacious, sneaking intrusion, forcing departure of acceptable undivided adoration away from individual Deity, and substituting depleted, hesitating, haunting human homage, half-heartedly in its place.

Oh, how can fair-minded Christians continue unconvinced? How can they countenance such shocking ingratitude? How can they for a materialistic moment withdraw their entire worshipful veneration or for a solitary second cut their loyal adoring allegiance to Almighty God into two, three, or more peculiar, personal, perilous parts, and then set same adrift among visionary, designing deities, like servers of moulten images, boasters of impotent idols; like unto heathen necromancers, arab sorcerers, dancing dervishes, fantastic fakirs, that prevaricate, hop, mutter, and peep?

How can conscientious Christians still painfully persist in deifying the world's most sacred Seer, when Scripture, Savior, and Science truly teach that God is eternally only One?

Admittedly God must have made every reality. Hence God's single supremacy, presence and power over His Universe, in unison with Universal grace and gratitude, make it positively requisite that Christians must Him, and only Him, adore.

Alas, for the mutilated adoration of blind antichrist religionists, of phenomenal pantheists, who boldly defy the Master, who deify the dead, who mimic, who imitate in-

visible immortal Mind, who manufacture false gods to satiate and represent their erring, their selfish, their sensuous, their intellectual, their misguided impulses; then vainly implore, cajole, conquer and adore them!

Know ye not all "power belongeth to God"? Oh, how canst thou rejoice in the covert of His care, in the genial warmth, the soothing peace of His protection, in the strength of His healing, and at last in the glory of His celestial presence, if thine adoration is variously deranged, bewilderingly diversified among two, three, or more fundamental Creators.

Know ye not that the Will of God establisheth beyond refutation the infinite supremacy of His holiness, His knowledge and His power; and that although Jesus faithfully inculcated this doctrine, yet, unlike Deity, he was sometimes humanly depressed by a dismal, dissatisfied mind, by an anxious, worldly will of his own, whose notional forebodings he invariably suppressed?

Thus he mastered mortal mentation, overruled temporal, tenacious, material inclination, bravely overcame every trying temptation, every aching void, once exclaiming, while banishing boastful personified Evil, "Get thee behind me, Satan."

Jesus always admitted God's exclusive, overwhelming power, for he said: "I can of myself do nothing." He also declared: "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7: 21.)

He announced: "My doctrine is not mine, but His that sent me. If any man will do His Will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." (John 7: 16.)

Whence we see, it is ably self-affirmed, that he sought no deification, desired no adoration, but was ever gentle, meek and lowly of heart; pleading, obeying and fulfilling in his surpassing skilful manner, the wonderful Will of the Word.

He prayed, "Thy Will be done in earth as it is in heaven: not what I will but what Thou Wilt."

He proved for all time to come by perfect precept and pure example, that good will toward God is to serve God, not to serve man or mammon.

How strange a thing it is, after weighing such true testimony, such convincing demonstration, still to insist: If God and Christ are Father and Son, as Jesus acknowledged, that both, in union with the power of Spirit, the Holy Ghost, comprise one Person, one Principle, one Godhead, three Persons in one Person, three Gods in one God.

Moreover, because perfect Principle knoweth no evil, we should plainly perceive how it is never God's Will that any should perish, neither His Will that all should be saved. Why?

Well, we have just noticed, that the Master declared, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom." Also it is succinctly set forth he said of Judas, who basely betrayed him, "None of them (my Apostles) is lost, but the son of perdition. Woe to that man, good were it for that man if he had never been born." Again he always preached repentance and told sinners what they should do to be saved.

How then can human reason ignore these Biblical facts' and blandly believe there is no peril, no loss of Life, no hapless, hopeless fate in oblivion to be avoided, no obliteration to be saved from?

Obviously, it is exceedingly wrong to suppose that Christ Jesus taught from worldly view either universal forgiveness

or universal salvation, when he persistently preached the contrary, when he assiduously asserted that transgressors are in danger of death, telling them how to seek, how to find safety; how to hold fast to faith in rescue through doing good, which would obtain his Father's saving power.

Behold, a sufficient permeation of that paternal power, of that intensified degree of Spirit-manifestation in mortal mind and in organic object, causes the re-formation or else the total self-destruction of both.

Science says, "Eventually both sin and suffering will fall at the feet of everlasting Love," but in the sense of yielding to heavenly help. This does not mean all sin and all suffering, since much is permanently impenitent, persistently unyielding, and such falleth not *at* the feet, but *away* from the feet of Love forever, taking stubborn sinners along.

These are they according to Saint Paul who "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (Second Thessalonians 1: 9.)

This Book does not deny the goodness, the greatness, the grandeur, the exalted dominion of Christ Jesus glorified, or the unequalled, healing helpfulness of his earthly career. But it does emphatically deny his deification, the deification of celestial Christ; the superficial, dogmatic exegesis of erring ecclesiast; because to deify the Savior is to ascribe to Deity the ludicrous legends of Ancient and Arab, of Greek and Roman; is to multiply Gods and produce pantheistic pandemonium.

No Mount Olympus, no assembly of Gods, exists in Heaven, for God is forever One.

No panegyric of Pan or of pantheism is permissible, is possible in Paradise. No Parthenon, no fane flourisheth. No ancient pyramids, no sombre mausoleums abound. No grove of idol-god grows there. But gentle beams of Life,

kind rays of Truth, sweet pleasantries, peaceful pleasures of purity, perfection, power, are everywhere.

Ceremonial, ritualistic, misguided Christians, who profess to adore a triumvirate of Creators, really adore none. They are votaries and victims of weird wiles, of worldly wisdom, adjudication, adjuration, surmise, vain conjecture. They are serfs to the sinuous, esoteric sophistry of mystical cults, of Gnostic vagaries; slaves to idolatrous illusions of sense, dupes to deadly doctrine.

The illogically literal assume that, as Jesus said unto Philip, "He that hath seen me hath seen the Father," he actually meant he was equal in power to imperial Principle, was self-constructive, was integrally a Creator, a God.

They utterly fail to realize, *see*, that the elastic idiom *see* is often used to indicate *understand* or *have knowledge of*, and that the Master's context, as well as the overwhelming preponderance of his Scriptural utterances, lucidly shows he never considered himself in any other light than as instrumental in accepting and fulfilling the fiats of his Father.

He said, "I and my Father are one," meaning "one in quality," and one solely to the extent of divine bestowal upon himself of his Father's immediate purpose and power to perform. Hence his significant saying: "He that hath seen me hath seen the Father," rightly viewed, correctly seen, means: He that understandeth me, he that hath knowledge of me, hath veritable knowledge of the Father; hath that superior knowledge, that vital vision, that loyal spiritual insight which bringeth in power to purify and save.

Spiritual insight, the luminous seed of Wisdom from above, is at first everywhere indiscriminately yet unitedly sown; is at first fundamentally distributed, planted without discrimination as to personal merit, and without separation from the watchful control of curative Mind.

This foundational, appealing influence — this widespread,

basic wisdom of the Word — impartially waiting in every person, needs only to be thankfully tried, gratefully taken, to become a foretoken of that felicitous, subsequent, merited partiality manifested in leaven of Life, freedom from strife, sure salvation.

Thus we see salvation, sanctification, is mostly a reward of merit, is frequently a crown of rejoicing conferred upon those who yield to the righteous, exalting impress of perfect Principle.

Modern, mediaeval materialists, who object to the scientific postulate of perfection in Principle, on the untenable ground that they want the Lord, their God, to see and judge benighted sorrow, sin sickness, suffering, suicide, as well as consult His own benignant barometer of truthful talent, in order that He may more thoroughly comprehend the mundane misery they mingle with, endure; in order that they may morbidly seem assured of substantial, sublime sympathy, mercy and forgiveness based upon divine knowledge of evil — either wilfully or unwittingly consign themselves to wander more indefinitely, more distantly, more dangerously than before, farther and farther from heavenly help, like lost aborigines, outcast arabs, poverty-stricken pariahs groping in dreary desert beyond the pale of protection.

Such feeble, infected, physical faculties for infinitude; such ridiculous, religious requirements; are heinous heresy harmful hyperbole, puny, pernicious parodies on Perfection, springing from narrow misconceptions of truth.

Crooks and criminals offer similar impetuous, abstruse arguments, since they defy, defame and detest the pure for preferring not to witness depravity.

If pretentious, presumptuous Christians desire the Creator to consider crime, before they credit His omniscience or approve His judgment; if criminals expect good citizens to temporize with iniquity before becoming their friends —

then indeed are both these Christians and these criminals enemies of truth, treacherous traitors to Perfection.

Behold, very many professional, very many clerically, confirmed Christians thus become self-constituted, self-conceited, self-contaminated, self-convicted foes of the Father; and lo, still the Father knoweth no foe.

Human initiative and ambiguous ambition, the selfsame mischievous limitations, dual demoralizations, responsible for alleged, sacred historical statements, such as “*Israel did evil in sight of the Lord*,” are Apocryphal offshoots of this identical, delinquent desire to have Deity discover misery and crime.

Know ye not, all crimes are ephemeral espousals, abhorrent delusions, else odious omissions to serve Science, having mere swiftly passing presence outside of Paradise, which pure Principle cannot obnoxiously perceive; and to wish It might, is materially to misunderstand immaculate Mind, is to want Spirit to shudder at offensive sights?

God, in His celestial constructivity, in His powerful purity, in His virile, veiled security, sometimes alters the effects of earthly events and prevents them from happening, but He invariably does so without either human or divine knowledge of evil.

Oh, why persist in extravagant worldly wish, wild desire, erotic distemper, absurd satire? Why longer indulge in mad mentation; doleful, deified deflection; vain, visionary views of kindred gods — when these tribal, trivial thoughts, these vague ideals, these mortal monstrosities, these spectral Jehovahs, are imponderable, impalpable, impossible to Providence?

Oh, why not prudently ponder the convincing introduction to the Lord’s Prayer with its superb, spiritual interpretation, as given in the Christian Science Text Book:

“Our Father which art in heaven,

*Our Father-Mother God, all-harmonious,
Hallowed be Thy name.*

Adorable One."

Obviously even in these few paragraphs, even in this brief beginning of brightened Exhortation, we behold the realm of placid, radiant reality where God reigneth; where, sole Sovereign of the Universe, He is the supreme arbiter and promoter of glorious good, never the disturbed Nemesis of envious absent evil; where, in perfect accord with His primal decree, "Thou shalt have no other Gods," He and He alone is the "*Adorable One.*"

Question: We read in Ecclesiastes, 12: 14: "For God shall bring every work unto judgment, with every secret thing whether it be good or whether it be evil." Is not this a clear contradiction of the Scriptural assertions previously cited, that God is of purer eyes than to behold evil, and that He bringeth not evil unto judgment?

Answer: No. Not if celestially construed, for in a celestial, undefiled sense, which is also the sense intended by not seeing or not bringing evil unto judgment, . . . He bringeth every secret thing, every evil work, unto judgment safely, secretly, purely by not witnessing, weighing or condemning evil works, but by abandoning them; by withdrawing, by diverting His initial influence, His unused, unsullied, untouched talents therefrom, and placing these infinite tests of fidelity in more grateful ground, more fruitful fields.

Hence scientifically explained, said apparently conflicting quotations are not really conflicting, not at variance, but actually in agreement, actually truthful.

Undoubtedly our Pioneer Preacher of Ecclesiastes proclaimed here in Persian parlance his corporeal conception of celestial codes, incorrectly comprehended even by him-

self. Nevertheless properly interpreted by unerring Science he unwittingly spoke the truth.

Lo, God's prevailing Spirit of Science layeth lurid language of law to the line; but be convinced, rest assured, that line is eternally untrammelled, untarnished; is forever just, peaceful, pure; is perfect measurement; is everlasting, ineffable Love.

In lyrical odes of Biblical Bards — Psalms, one, four; and twenty-five, nine — we get further pertinent symbolical light on this absorbing subject, as follows:

“The ungodly are like chaff which the wind driveth away. Therefore the ungodly shall not stand in judgment,” but “The meek will He guide in judgment, and the meek will He teach His way.”

Thus the meek shall be visualized in glory, but the ungodly shall perish like sinful stubble, useless waste; yea, like self-conceived, self-convicted chaff lost in a tempest.

Jesus of Galilee was once importuned by Hebrews who questioned him, saying: “Thou art not yet fifty years old and hast thou seen Abraham?”

He sagaciously significantly answered, “Verily, verily, I say unto you, Before Abraham was I am.” Implying, although not so understood, that he had previously seen Abraham in his own, and in Abraham's, spiritual, substantial selfhood, but not in fleshly form; for when worldly Abraham was, Jesus was yet unborn.

Glorified immortals cannot perceive material mortals. Celestials cannot recognize the ungodly. But they can behold the spark of immortality, the spark of Godliness within them, awaiting ignition, acceptation, unto glowing sanctification, thence unto final flaming translation.

Omnipotence hath ordained Universal purity, perfection and power in Paradise, whosoever resisteth and persist-

ently rejecteth this divine ordinance shall not enter there; shall surely inflict tenacious impiety, impurity, imperfection, impotence, hopeless absence, everlasting unconsciousness upon themselves.

Oh, never be ashamed of the Christian Science Gospel, that heavenly healing message, that comforting fruition of Christ's Covenant, that sacred embodiment of spiritual energy, of strength of Soul, of power of Principle, of quickening grace, for every one that sincerely believeth and thankfully receiveth.

Oh, lucidly learn the Lord loveth loyalty, His eyes rest upon the faithful, although in His secret quest He cutteth asunder the neglected cords of the carnal, the corrupt, the cruel, the criminal, the incorrigible, through nonrecognition, by knowing them not.

Christian Science elucidates the immaculate operation of divine law, preaches perfection, divides sin from sanctity, separates sense from Spirit; discord, disease, despondency from health, happiness, harmony; helps make manifest God's searchings.

Therefore, let it be scientifically understood that Deity is a discerner only of good intents, purposes and performances; that humanly to judge yourself in vacuous vanity, in empty error, independently, wholly, exclusively as of yourself, is to judge amiss.

Let sinners be sagacious and sanguine; let them meekly acknowledge that they can find very little gain, *very little growing good*, by themselves, within themselves. But let them patiently, persistently cleave to that modicum of might — no matter how diminutive, how obscure it seems — until the piercing power of Spirit, the living flame of salvation, broadens their horizon, makes their meager glimpse of growth, greatness, gladness, more brilliantly, more magnificently manifest through merited, mental

evolvement of loyal, earthly identity from danger to delight, from vagary to verity, from serfdom to dominion.

To judge righteous judgment depend on God, lean on Life. Realize that Life hath no conception of, and no companionship with death; that Life hath no credence of even the criterions of dissolution, termed: pseudo self-evidence, worldly wisdom, mortal mentation; sensitive, vanishing substance; sorrow, sickness, sin, suicide.

Have regard of all things unto the Lord, that you may learn to leave the temporal for the eternal without regret.

Mortgage not thyself to matter, money, mist, mysticism, mistakes.

Sell not thyself for nought and so keep secluded from Soul.

Apprehend, unless faithful, unless meek, unless manifested, unless made over by Creative Mind, you are really invisible.

In Mark 8: 36 we read the Master said to his disciples, “For what shall it profit a man if he shall gain the whole world and lose his own soul?”

This searching question not only indicates inevitable loss of sinful sense and suppositional, sensitive substance (fleshly body), which are the comprehensive, perishable portions of emotional being; but it likewise inculcates under weight of wanton wealth, the fatal loss of opportunity to be made over; the utter loss to heedless, avaricious losers, of transfigured identity; the loss of Paradise, the irrevocable loss of Life, Spirit, Soul.

Let it again be plainly perceived that indestructible health, harmony, heaven, in some slight degree as germ of good, spark of Spirit, stays; yea, eloquently abides as gentle voice of conscience, quietly pleading perfection through periods of probation in every person.

This is the fundamental basic presentation of appealing,

constructive force from the Father, which, whenever utilized, animates, helps heals and upholds. Hence another profound saying of the Savior: "Call no man your father upon the earth: for One is your Father, which is heaven."

Ah, how well Jesus knew that men have no indwelling power from earthly fathers, but possess, and should profit by, the wonderful power from their Heavenly Father.

Consequently when mortals flee God's inward influence, forfeit God's elemental concentration of effulgent, persuasive, primitive power through needless neglect thereof; through worthlessness, worldliness, rejection and Deific diversion thereof; they lose their "own soul," their adorable Friend, their real Father.

They devitalize, they sink into the melancholy tomb of time, into the sombre solitude of ignominious self-defeat, into the debasement, the obloquy, the erosion of empty error, the ossuary of eternal nonexistence, . . . totally imperceptible, uninhabited, starless night.

Call no man your father upon the earth. Why?

Imperially, impressively because of the great difference in relationship between earthly father and son, and heavenly Father and son. Earthly children live on, unaffected, without transmission and acceptance of any energy whatsoever from so-called father to supposed son. But celestial children here and hereafter must be, and are, constantly upheld by the continuous, everpresent, intelligent power of their forever Father, flowing from Fountainhead of Universe; without which they cannot exist even for an instant.

Thus marvellous union of man with God depends upon outpouring, alluring, abundant, binding force from one supreme sustaining infinite Source.

In that appropriate parable of the vine Jesus again plainly sets forth the profound closeness of Heavenly Father and son; of Christ, celestial children, and their Creator to

one another. Symbolizing in material allegory, he announces:

“I am the true vine, and my Father is the Husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.”

Here paramount Parent, omnipotent Father, is represented as the Husbandman, co-operating with Christ in a sense suggestion, in a concise conception of concreteness called in human phraseology, *Vine*; in order more skilfully to portray by physical picturization, to impoverished apostolic perception, the powerful indivisible unity of man with God.

Such pungent portraiture, such purging by the Father, illustrates He cutteth off bad branches, He pruneth away dross, He taketh away tinsel, He removeth transgressions; shows He worketh in various ways by myriad means, through countless courses . . . through Master, through manifestations, through Providential modifications of adopted mortals, by broken branches, to promote godly growth, infinite fruition; teaches that in His secret, selective process of progression, amputation, transmutation, in His mental method of unfolding royal, real relationship, He washeth, cleanseth, perfecteth; nay, *wisely wasteth, purely purgeth*; in accord with, and confirmation of, the Christian Science doctrine, that “Truth destroys error,” also in strict conformaty, although not seemingly so, with that scientific epigram, “To Truth there is no error, all is Truth.”

Here Christ Jesus represents himself as the true Vine. Therefore the most enlightened, the most enlightening, the most prolific, the most powerful Plant of Principle; whose nourishing sap constantly absorbed from fertile soil of Soul supplieth baptised beings, Creator-Christened embodi-

ments, daughters and sons of Spirit, Truth-trimmed branches, with harmonious healing, with sagacity, consolation, salvation, the liquid emulsion of Life.

This pregnant parable also portrays that though the just man, the saved sinner, in a certain despondent sense, is said frequently to fall, yet he never irretrievably falleth, since his falling, his depression, his trivial transgression, cannot totally separate him from Christembodiment, from vitalizing Vine, nor from the helpful pruning-hook of Providence that purgeth, that strippeth him as a fruitful branch to abet ability to bring forth more fruit; ultimately paring off fickle falling, banishing all baneful habits, thoroughly removing his temptations, severing his sojourn in fear, fever, folly, frailty, foolishness, forever.

Observe furthermore, "Every branch in me that bareth not fruit He taketh away." Obviously these are the barren branches; the rebellious, the fruitless, the nebulous, that have no part with, and no part in, Christ Jesus; no nourishment from the Vine, no participation in Providence. These are they which, taken away, wither, decay, die in dismay.

Be wise, take heed, beware; for alleged life wholly separate from genuine selfhood, completely apart from the Christ embodiment, . . . the combined, celestial, concordant condition of Creation — is a glaze, a glimmer, a glare; a deficient, deceitful, dangerous delusion; a mirage, a mist, a snare.

Expressing similar conception and confirmatory of this instructive parable — likewise inculcating the close connection, the easy communication, the mutual companionship of celestials, and involving their capacity instantly to overcome time and space — Saint Paul subsequently wrote in his epistle, Romans 12: 5: "So we being many are one body in Christ, and every one members one of another."

Later he alluded again to this momentous matter as a

great mystery concerning “Christ and the Church.” Whence we see he correctly considered church as chosen children’s religious attitude, as man’s righteous relationship to Master, to Maker, and to Neighbor.

Church is therefore the adoring, obedient communion of man with God.

Man is therefore that intelligent, spiritual structure of which Christ Jesus, because of his superior attainments as Master Builder, as most able Advocate, is symbolically said to be Head of the Corner, Chief Corner Stone; and that structure of which the sustaining Infinite, our Heavenly Father, is the Foundation.

Consequently children of Creator and true Church are manifestations of Perfection, having no divisions, no heresies, no controversies, no contentions, no disturbances, no doubts.

Oh, praise ye the Lord for individual and concerted worship in temples not made with hands, for membership in Christ, for final absolute release from shortcomings, for full freedom from infirmities, for sanctified separation from deadly sin, for supernal exaltation, for divine transfiguration.

Behold, thou are wondrously wrought; pleasing and marvellous and mighty are His works; “Great is the sum of them.”

Behold, said sum total of identities constitutes but one Nation, the “*Strong Nation*” that Spirit builds, that God’s elect are inspired to promote and inherit.

Behold, there is no “strong nation” on the whole surface of the globe, no not one, and never shall be, for “all nations before Him are as nothing; and they are counted to Him less than nothing and vanity.” (Isaiah 40: 17.)

Yet remember the redeemed unto God are out of “every kindred, and tongue, and people, and nation.” (Revelation.)

Therefore, race prejudice is puny, is puerile, is wrong, since whosoever the Creator chooseth, is fairly entitled to every man's respect.

Behold, true Church abiding in Paradise, thy perfect state, can neither be militant nor triumphant, for spiritually speaking there is no warfare with, and no victory over, vice. No infamy inhabits infinitude, to be trampled upon and triumphed over. Supreme Principle permeates space, acknowledging and recognizing no embarrassments, no contraries, no resistance, no mutiny therein.

Hence the grandeur, the rapture, of heavenly relationship; the unconsciousness of earthly abominations, the peaceful purity of celestial Church.

In this fitful world nation riseth up against nation, churches confront crime and corruption, while seemingly unable to rid themselves of thoughtless transgressions, while polluted by personal bias, by disheartening disputations, by adolatrous demoralizations.

Hence, instead of learning wisdom through internal and external terrestrial tribulation, the wisdom of seeking scientifically to analyze trouble, the wisdom of learning judicially to leave it and thereby of getting mentally nearer to immaculate Mind; many elders, many eccentric ecclesiastics, erroneously adjudicate, believe God, like unto themselves, directly discerneth and contendeth with depravity. Thus they misconstrue, they fail to perceive, they cannot appreciate, His profound purity of purpose, His perfect way.

Anon, let Christians, let theologians, let churches militant so-called, supplant fulsome theory with firm fact. Let them realize it is gruesome error to teach that God sees, searches out, abhors and punishes sinful mortals, thus connecting human habits of hounding and hating with creative, curative Substance; thus teaching that paramount Purity should be feared for the terrible execution of Its hatred,

for the cruel lash of Its impurity upon the impure. Thus portraying unsullied Spirit as insulted, as aggravated, as agitated, as victimized, as wrathful, as resentful, like unto irascible, vicious, unjust church antagonists, 'suicidal sinners, whose punishments are self-imposed, self-inflicted.

In the authentic, inspirational spotlight of Christian Science, Pulpit and Press should remove their ancient, obsolete obstructions to enlightened observation, should correct their Ptolemaic creeds; their vain, their worthless, their fictitious views; and forcefully proclaim the unerring efficiency of perfect spiritual power, the hiterto undreamed of purity of Principle's surpassing insight and evolvements.

Plainly it is not the province of Principle, the mode of Mind, the fashion of Father, the sphere of Spirit, Soul, to seek or see sin and sinners; to prosecute, to punish, to torture, to tantalize; although Spirit is said to destroy when It omits to save, and by means of metaphor is said to purge, to pare, to purify branches of blest beings joined together and embodied in the Christ Vine, "that they may bring forth more fruit."

What does it signify, to bring forth more fruit? What is fruition?

Evidently to sinful sense, to mortal mentation, fruition is of two kinds: temporal and eternal; planetary, and supernal or spiritually spherical; finite fruition, and infinite fruition.

Temporal, planetary, finite fruition is promiscuously Scripturally alluded to as "fruits of Spirit," or fruits of victory; being earthly exercise of patience, modesty, chastity, temperance, charity, kindness, goodness, in overcoming pride, envy, lust, dissipation, gluttony, avarice, anger, sloth.

Temporal, planetary, finite fruition is also properly said to be divine demonstration in Christian Science, positive

proof of the righteous use of Principle's invisible power to heal sorrow, sickness and sin.

But as there is no sorrow, sickness and sin — no spurious "tin," no worldly opposition, no fading apparition — to surmount in supernal sphere, our highest heaven; Eternal, supernal, infinite fruition is more simple to define. Is obviously perpetual progress in God's *perfect way*, wherein quality, morality, or goodness, wherein supernatural affection, genial contentment and concord, are co-operatively superlatively present for equal individual enjoyment and wherein greatness, knowledge and power are forever increasing in multitudinous, unequal, individual experience relative thereto.

The only limitations or restrictions to reflected exercise of deific knowledge and power in Paradise are unexecuted solutions of Soul held in abeyance; are infinite heterogeneous intentions and purposes of Providence Who withholds certain powers, privileges and perceptions from many of His offspring, while granting same to others, in accordance with celestial compass and chart, in accordance with kaleidoscopic horoscope of that all-harmonious Holy Helmsman, of that pure, perfect, powerful Pilot, Who alone originates goodness, greatness, grandeur, guidance, peace, knowledge and power for every identity.

Therefore unto omnipotent Mind and unto Its fully perfected progeny, fruit or fruitage is not superconsciously temporal, planetary and finite, but is eternally, spiritually spherical and infinite.

Therefore the only restrictions, the only limitations, extant, to glorified man, are God's hidden, inexhaustible reservations of knowledge, power and promotion.

Let nobody unfairly think this Treatise arouses and incites public prejudice against worthy undertakings; against

corporations, institutions and individuals; sincerely striving in this era of adversity for human betterment, because it indiscriminately points out vagaries, vanities, infirmities, mistakes.

Let none suppose Soul Science seeks to gratify spleen against any class, cleric, clinic, church or religion. Any such conclusion is curiously culpable.

Christian Science rightly understood helps progression, palliates prejudice, encourages brotherly forbearance, mutual good will; though it dooms idolatry, shocks the guilty; stands unperturbed, implacable, impeccable, immovable, a Rock of Reality, against compromise with unreality, against temporizing with evil in high places.

Close attention; reasonable, contrite, correct, constructive solution, is invoked for every votive mandate, for every alleged sacred sacrament, since the word sacrament cannot be found in Scripture; also comprehensively for every mysterious, mundane matter; as individual idiosyncrasies, national and racial malfeasance, and man-made, malevolent, polytheistic codes, are still, as of old, too prevalent, too deceptive, too dangerous, too deadly, to dally with in silence, during increasing agitation of these latter days; during the intensified turmoil, the impending upheaval of swiftly passing opportunity.

If doctrinal, sacerdotal blunders are to be banished from sense, synagogues and shrines, they cannot be banished too soon; for they cannot much longer lurk undiscovered, unimproved and injurious in their imposing temples, their gilded tabernacles, their golden objects of obeisance; in purple pomp and pageantry, in phenomenal panorama, in sacramental ceremony, in intellectual sophistry, in baffling cabalistic creed.

Startled erring mentation, treacherous thinking, shall

shortly forever end; then all things fallacious shall utterly fail, shall terminate through exalted exodus of God's loyal remnant.

Entry into glorification, into peaceful gratification, into amplified angelic education, into spherical spiritual perfection, is now about to cease from this abnormal physical planet. Thus doors of the Kingdom, gates of Zion, portals of Paradise, shall shut, and chance to reform, capacity to enter the Eternal City, be lost.

Behold, time is ripe. Duty's demands are now most solemn, most urgent; most imperative for immediate recognition of error in every direction, in every disguise. Lo, first and almost final footsteps of Truth are close at hand to disclose and depart from trespasses and sins, to start and to finish fruition.

Behold, stately Science stands ready to safeguard achievement, human advancement; alert, resolute, kind; inspired to help and to heal; faithfully to fulfil its marvellous mission throughout the present depressing climax of profane history.

Behold, Manifest Science is earnestly engaged in unmasking and correcting mistakes, no matter where made or where secreted; is divinely appointed to purge, to prune, to purify penitents.

Behold, Invincible Science from a material marshal viewpoint as militant here below, is even said to be fighting in the flare, in the fire, in the Moloch of war with wickedness, with mammon, with fear, and with famine.

Lo, Christian Science is semi or subconsciously said to be the knife of Knowledge, the sharp-edged tool of Truth, the sword of Spirit, the dagger of Deity; whereby earthly conquest, through skilful incision; through piercing puncture of pretentious, personified Evil; through rhetorical pruning of abominable branches; through stabbing, mon-

strous Sin; is apparently essential to rectification thereof. But, nevertheless, conscious conquest over trespasses, transgressions or sins, in Spirit's perfect sphere, is plainly preposterous, for there is no sword, no war, no victory, no evil, no error, no sickness, no sin, no evasion of purity, in Paradise.

So unto the acme of Science, unto superScience, abiding in veiled security, in supernal safety, in ozone of Soul, in perfect Light, in the City of the great King, suppositional apprehension, defeat and evacuation of evil on earth are but radiation and realization of additional divine development in heaven.

Whence, we see, whatsoever seemeth to be an abomination and a desolation doth not extend into heaven.

Whence, we see, that Principle's piercing, purging, pruning, and overcoming, by means of Holy Ghost, by means of so-called militant Science, is a celestial, constructive process free from perception of iniquity.

Therefore, accept, I beseech thee, "the work of His hands," and let breath of Evil be the consuming fire that it is, to devour thy self-deception, and release thine own inverted invited self unto salvation.

Therefore take note, consider, and believe the following conclusive declaration: Notwithstanding semiconscious Scriptural and aforesaid semiconscious Scientific allusions to use of knives, tools, swords and daggers, . . . Sabre is never sceptre of Science, since Science rules, relieves, restores and saves by application of uplifting, intelligent goodness and infinite grace of God.

The sword of Science, the sword of Savior, the sickle of Salvation, is simply the constructive power of Principle.

Christian Science, militant so-called, may, however, more pleasantly and more aptly be compared to that beautiful "basket of summer fruit" hereinbefore mentioned; final

fruits, latter-day fruits; exquisite, finished, mellow fruits, descending from zenith of Zion, from fourth Ego condition, from supreme Deific dimension; unremittingly, iridescently appearing; continually, concordantly conferred for consumption upon the heavenly, and now conditionally for a short season for consumption upon the earthly.

Lo, these priceless presents of Providence are in part irresistibly, Universally, impartially imparted, and in part discriminatingly presented for acceptance or refusal in Paradise; also in part are briefly presented for acceptance or rejection, then permanently imparted here. Therefore if thou wouldst benefit, if thou wouldst advance, if thou wouldst feed the hungry heart below, and the perfect heart above, thankfully partake to thy heart's content of these ripe gifts of golden fruit, free for all; filled to overflowing with sweetest substance of Science, with honey, essence, cream, nectar of noumenon, wine of the Word, extracts of eternal energy — with delightful, divine, invigorating liquids of Life.

Oh, abuse not, abandon not, thy glorious being. Neglect not, reject not, purity, perfection and power, while pressed by opportunity, while blest by urgent hour.

Sophists who think that because Deity distributes His donations, all celestials must be mere automatons, and all terrestrials must ultimately be saved, are indeed dangerously deluded, woefully ignorant; for Deity's discriminations are not always unavoidable, inevitable exactions specifically made, prior to events resultant from concerted, reciprocal action.

They are unavoidable, inevitable, universal exactions in our highest heaven, our third ego state, only as to Universal co-equal existence, goodness, purity and perfection, and as to mutual harmony, happiness and undivided adoration of the One single, supreme, Self-sustaining, allsupporting Soul.

Spirit does not invariably, rigidly or inexorably compel acceptance by every individual of Its foundational presentations on earth, nor of Its superstructural presentations, Its gifts of varying exceptional greatness, knowledge, and power in heaven.

Many vehement, unscrupulous terrestrials forswear fruitful Science, repudiate righteousness; passionately, persistently abjure acceptance of spiritual presents; disdainfully decline to use foundational, fundamental heavenly help; and thus stay delinquent, depressed; thus ruin themselves; thus remain weighted with vitriolic wretchedness, wickedness and want, unto death and destruction. But, behold, celestials can accept or decline greatness, knowledge and power above their neighbors without causing any harmful effects whatsoever.

So we learn that free will, freedom of selection and freedom of action exist and are demonstrable in both domains.

If all mortals were Providentially predestined to be saved, none could be lost; no unregenerate self-extinguishment could ever occur to be rescued from, no free will could be proven here below.

If all immortals, so treated, were Providentially predestined to be comparatively superior to their companions in solving celestial secrets or divine delights, harmless infinite free will could never be implanted above.

So we see how false, fruitless, so-called freedom on earth, through choosing evil and refusing good, fulminates its own egomania magazine of self-annihilation; explodes its own erring existence; impulsively, desperately, fatally distant from right reason, spiritual perception and true endeavor.

So we see how veritable freedom; genuine, supernal, supernatural liberty, or free-will, by selecting or by reject-

ing additional greatness, knowledge and power, provokes no inharmony, no heresy, no envy, no transgression, no tragedy; but, on the contrary, frequently presents and promotes surprising, unexpected, unexperienced pleasures and rapturous, unexplored adventures of complex, compound, celestial co-operation.

So we see, that to choose either evil, or to choose goodness, purity, peace and perfection in Paradise, is impracticable, since goodness, purity, peace and perfection are there impartially fully imparted; *always unavoidable*, equally everywhere enjoyable; whereas evil is ever absent, non-annoyable.

So we see, that heaven is a pure existence, a happy home, a joyful condition of perfection, gladly going "from glory to glory" in inexhaustible, undreamed of, versatile, wonderful righteous ways.

Question: Please explain what Christ meant by saying, "Blessed are the meek: for they shall inherit the earth."

Answer: He evidently meant that they shall inherit, according to Revelation, "a new earth and a new heaven," as it would have been absurd to pledge them present earth, which they then possessed. Said saying was synonymous with, and confirmatory of, his previous utterance, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Rightly understood heavenly kingdom is that great, that eternal reward, promised unto all who were called "blessed" in Christ's Sermon on the Mount.

Equally ridiculous and superfluous would it have been to tell sinners, already predestined to be saved or destroyed, how to seek and find salvation; for behold the Master said, "I came not to call the righteous (the baptized, the sealed, the saved: nor the incorrigible, the comprehensively self-destroyed), but sinners to repentance: For the *son-of-man* is come to save that which was lost (gone astray): For

what is a man advantaged if he gain the whole world and lose himself. Except ye repent ye shall all likewise perish: He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Shall be self-doomed and self-consumed.

Science says, "Spiritual death is oblivion."

Baptism is righteousness, divine grace, heavenly healing, perfect power from the Holy Ghost, which rescues from oblivion and confers everlasting life.

How can any reasonable person longer doubt that many mortals possess wandering, unregenerate, erroneous egos, lost from the fold though still eligible to salvation, and still eligible to, or in danger of, annihilation; and that many more are also possessed of similar, erring, emotional egos which, through incorrigible incontinence, ingratitude and infidelity, are lost beyond finding, are hopelessly lost; are needlessly, stubbornly, wilfully self-contaminated, self-punished, self-condemned and thereafter totally self-extermimated.

Behold, the Christ element, the son-of-God element in Christ Jesus, preacheth pure salvation, preacheth man glorified; and the human element, the son-of-man element in Christ Jesus, properly proclaims that the impenitent, the unrelenting, the unyielding, shall perish; shall surely die.

Behold, this Book, in accord with Savior, Scripture and Science, correctly declares that death of the impenitent is total, is complete; but of the penitent is partial, is incomplete. Therefore penitent death is pronounced a purging, a pruning, a purifying. Therefore we see, impenitent, ultimate death utterly destroys transmutable identity, but purging, penitent death does not.

Question: What did Christ mean by saying, "Blessed are the peacemakers for they shall be called the children of God," and by thereafter announcing to his apostles,

“Think not that I am come to send peace on earth: I came not to send peace, but a sword”?

Answer: Obviously there are various kinds of peace, and many different sorts of sword.

Comradeship with criminals and unbelievers is sometimes called peace, when not peace; for it is quite often rebellion against Creator, against Christ, against celestial Church, and against veritable Self.

“There is no peace, saith the Lord, unto the wicked.”
(Isaiah 48: 22.)

Hence alleged peace with worldliness, wickedness and with the wicked is frequently pretentious, pernicious peace; is frequently dangerous, counterfeit, deceptive peace; and such is plainly the peculiar peace which Christ here refers to, . . . Ignorant, stubborn, baneful, bogus peace, enticing the bad and beguiling their thoughtless companions unto perdition.

As for sword, we read in Luke 12: 51 he likewise said, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather *division*.”

Here we have trite definition of exactly what Christ meant by sword. Certainly he meant division: sharp severance of worldly peace; clean cleavage of harmful association with sinners as if cut asunder by sword or scimitar.

Paul substantially writes: Oh, ye Corinthians, . . . I speak as to my children: What part hath he that believeth with an infidel? Wherefore be ye not unequally yoked together with unbelievers. Come out from among them and be ye separate.

Jesus directed one of his followers, who wanted first to bury his father, “Let the dead bury their dead: but go thou and preach the kingdom of God.” To another who sought to go back and bid farewell to folks at home, he said, “No man, looking back, is fit for the kingdom.” Thus showing

his approval of sword, or of *division*, among his disciples from even relations dead in trespasses and sins, and insistence on continuous, contented separation from relatives too deeply absorbed with worldly pursuits.

For further elucidation and illustration, read context beginning at verse thirty-five, tenth chapter, Saint Matthew.

Portraying fellowship with the ungodly, David declared, “My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are as spears and arrows, and their tongue a sharp sword.”

The sword of Gideon is said to have cut down the altar of Baal.

The sword of the Lord, saith Jeremiah, “shall devour the wicked.”

Yes, Deity destroys demons, exalts the repentant criminal whether in sound or sickly corpus; not by sword of violence, starvation or infection, but by cutlass of correction, by poniard of perfection.

To attribute punishment to Providence is paradoxical.

To attribute famine to Father is foolishness.

To attribute pestilence to Principle is preposterous.

To attribute warfare to the Word is wickedness.

In Exodus the Lord is called, “a sword of excellency” unto His saved, His people Israel.

Behold unerring Science thoroughly explains that this sword of Spirit, this sword of the Word, this sword of Excellency, is not indeed a weapon of malice or of perturbed immaculate Mind seeking resentfully to destroy evil and evildoers; but is rather a constructional trowel of Truth, placed in helpful, honest hands, to spread abroad the celestial cement of perfect power that shall forever bind penitents to Paradise, unite the saved to Soul, in imperishable, Christembodiment of genuine peace.

Consequently, "Blessed are the peacemakers for they shall be called the children of God."

Consequently, Blessed be Christ who is rightfully named The Prince of Peace.

Consequently, When Jesus says, "I came not to bring peace, but a sword," again, "Peace be unto you," and again, "Blessed are the peacemakers," we find no contradiction, but know in each instance precisely what he means.

Question: Does not said doctrine of separation from sinners lessen our influence to convert them?

Answer: No. It is evil association we are warned against, which should carefully be avoided. It is that conspicuously too familiar companionship tending to impair fondness for morality and zeal for Gospel work. Furthermore, separation, on the contrary, often increases instead of depleting helpful influence, for it frequently stimulates conversions.

Division, departure or separation when gently, firmly accomplished leaves its bequest of good behavior behind, its silent demand of judicious integrity and self-respect upon impressionable malefactors which is often superior to futile efforts of familiar acquaintanceship. As for the unimpressionable, the incorrigible, the hopeless nonbeliever, . . . Paul wrote to Titus 3: 10, "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being *condemned of himself.*"

Jesus also affirmed in effect: If thy brother trespass against thee and shall stoically refuse to admit his fault "let him be unto thee as an heathen and a publican."

Moreover, directly pertinent hereto are the very first words in Psalms of David: "Blessed is the man that walketh not in the counsel of the ungodly." Wherefore,

progress toward perfection, while walking in this vale of vanity, decidedly demands self-respecting separation from intimacy with sinners. Yet not necessarily anchorite, hermitlike, solitary isolation and obscurity, for we are also Masterfully reminded, while striving to keep “unspotted from the world,” to let our example, our light, so shine that men, even vain, harmful and scornful may yield; may see our good works and glorify, not us — but Deity that doeth all things.

Lo, it is painfully because ostentatious brigands; cruel, covetous criminals; defiant desperadoes, designing despots, evildoers, despoilers, hypocrites, are constantly coming in and going out of earthly experience, unconverted, unconsecrated, self-polluted, self-condemned, that permanent peace is unattainable on this passing, perilous planet.

Lo, it is scientifically because full-orbed perfection and enduring, everlasting concord are only evolved to be Universally above, not universally beneath, that much imperfection, confusion, cupidity and consequent carnal conflict must stay indigenous here in this domain of idle dreams, regardless of what deluded dreamers, mistaken millennial reformers abnormally resolve to do about it, when they superficially oppose preparation, and reliance on protective force, as best adapted to prolong intermittent peace; when they recklessly advocate unpreparedness, unreadiness, international disarmament; autocratic, alleged moral and commercial dictation as a more effective remedy.

Behold, when our Lord and Master declared, “Blessed are the peacemakers for they shall be called the children of God,” he did not mean such strange, timid, ignorant, peculiar, perverse, pulseless peacemakers as these. He did not mean foolish foes of manly, honorable, home defense; visionary advocates of permanent, physical, impossible

peace; but bearers or makers of upbuilding, transcendent, translating peace; that veritable kind the hero cherishes in his breast on the field of battle.

But a soldier that striveth for mastery cannot be crowned unless he strive humbly, honestly, lawfully to master sinful self, having the love, the peace of God in his heart.

Oh, acquaint now thyself with Principle and be at peace even in the midst of war.

Behold, when our Lord and Master said to his disciples, "Peace be unto you," this powerful, alterative, supernal peace was clearly the only sort he had in view; the wondrous, impelling, imperishable sort that binds penitents to Paradise, unites the saved to Soul; the same serenity from on High holy angels chanted unto shepherds as belonging to the Bethlehem Babe.

Behold, whosoever dies, and thereafter lives and reigns with Christ "a thousand years," a suppositional time between events, must first be resurrected into that perfect sphere, that radiant realm of reality, where Christ abides. (See Revelation 20.)

None can really live and reign with him here. Even his last coming shall be invisible to earthly eyes and wholly beyond sight of the sinful; since "when *he* shall appear we shall be like him; for we shall see him as he is." (1st John 3: 2.)

We must, therefore, be made like unto him; must be drawn by the Father, must be uplifted, glorified, enraptured, be fully purified and perfected by power of Spirit; be reshaped, changed, adopted by derivative Christ-power sometimes *symbolically*, Scripturally acclaimed as saved or redeemed by his blood, . . . by his mindless, inertly constituted yet commonly credited, animating life-liquid, in order to see him as he is.

Persuasive, economic, commercial and compulsory aboli-

tion of recurrent conflicts, having for its main object forever freedom from war while dwelling in a state of contention in an inconsiderate, somnolent semiviolent world, is an *ignis fatuus*, a will-o'-the-wisp; although forever freedom-from-war is actually consummated, Universally established outside of such erring expectation and mundane imagination.

Celestial, constructional concord, perpetual peace and power, have no part in worldly warfare except as war is occasionally affected by their inscrutable work of advancing either individual or multiple spiritual progress and development. Hence wars shall recurrently rage until continents, countries and criminals collapse.

The more indiscreetly, indiscriminately, intimately and extensively nations intermix; attempt to live happily in the same international household; and therein try enduringly to end sanguinary warfare, 'midst racial, religious, and political animosities, alien resentments, passionate ambitions and conceits; the more frequent, disastrous, expensive, and extensive wars will become.

Remember: reasonable, prudent, patriotic efforts to reduce frequency of war, frequency of error, frequency of disease, and frequency of death, are praiseworthy and scientific; but exaggerated human hopes and extravagant exhortations to undertake the fruitless follies of permanently preventing war and dreamful death, which are the natural, ultimate phenomena of error and disease in this illusive phase of stormy, temporal emplacement, are beyond right reason, are preposterous.

Would you like to live on earth undisturbed by war, in perpetual peace?

Lo, it is not a question of like or dislike, but of possibility.

Many thoughtless people might blindly prefer to live here forever in perpetual health, yet behold they never can

do so, since their departure in one of two directions is inevitable; namely, in the direction of eternal death, or else in the direction of eternal health and life.

Lessons of the Lord successfully teach courage and contentment through trial and tribulation; faith, confidence and absolute certainty of approaching heavenly harmony if you trustfully tread his rugged royal road, accept his curative covenants; partake of the paramount peace his precepts preach to inspire and uphold thee throughout tempestuous night, and thence deliver thee unharmed, faultless, into perfect calm and light.

“Peace on earth, good will toward men” means Providential peace and God’s good Will impartially, skilfully, Soulfully offering sufficient power, not to prematurely terminate all war, which finally will terminate itself in fright and flight at Armageddon — but to guide thankful warriors, His “poor in spirit,” who use His help, benignantly out of battle into bliss.

Thus perpetual progress and everlasting peace are obtained, are purely, profoundly planned and executed by Supreme Principle.

Obviously, unobtainable objects should never be preferred, chosen, nor sought after, instead of obtainable.

Obviously, our Lord and Master’s predictions distinctly show he held no thought, no conviction, no blind belief whatsoever in permanent peace on this planet, such as mistaken, frightened mortals are incorrectly, curiously considering, hoping and striving for. His attitude and instructions in this connection are badly misapprehended and materially misunderstood.

Having learned God’s “Peace on Earth” is Power on Earth, not to prevent all wars and provide perpetual worldly peace for all succeeding generations; having learned Christ’s message of “Peace” means serene, supreme Power

to translate people into Paradise; let us recite and examine some of his noted prophecies confirming these conclusions.

What signs of coming times did he discern? What did he foresee and foretell about the future?

In short, according to Gospels of Luke and John, he plainly prophesied as follows: "Verily, verily I say unto you: That ye shall weep, and lament, and have sorrow: In the world ye shall have tribulation: They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God a service. Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death.

"When ye shall hear of wars and commotions, be not terrified, for these things *must first come to pass*. But in patience possess ye your souls. There shall not a hair of your head perish. I will see you again and your heart shall rejoice, and your joy no man taketh from you."

Here we observe that Christ's close context, right after his prediction of man's death, emphatically declares: there shall not a hair of man's head perish. (Luke 21: 18.)

Evidently Scriptural selections like this should never be isolated and materially interpreted *verbatim*; for none can reasonably gainsay when men are killed their hair perisheth; nor did our Lord intend to oppose the destruction of dead men's hair. What he intended was, that no abrasion, no blemish, no harm, no defect, not even the slightest deficit such as is caused by the loss of a single hair, could impair any true man, any gratified, qualified, fearless possessor of baptismal peace or power; by reason of the death process through which he might seemingly pass.

Thus we notice that war and weapons, disease and death, do not frighten, do not touch, do not disturb baptized believers; do not destroy devoted followers of Christ Jesus,

who are animated and anointed with perfect concord; do not even in most minute manner modify noble men and women.

No wonder Saint Paul, with his exalted vision, wisely wrote in potent proverb, "All things work together for good to them that love God." Yea, all things, even war and death work good, or rather, as we have learned, *work no harm* unto the Godly.

Many mistakenly contend the Apostle merely meant that loyal lovers of Deity would get greater worldly reward than others. But here again context and Epistles easily refute these contentions, clearly showing, in accord with Christ, Paul did decidedly mean that true men are always preserved intact, free from every taint; are ever protected from every injury; are kept in perfect peace, even when physically perishing 'midst worldly weakness, wickedness and war.

Wherefore, we should realize the striking need of differentiating between temporal peace or temporal good, and that eternal peace or eternal good presented by the Savior and his sanctified Seer as constructive contributions unto the blest; not to liberate them nor any one else from presence of weakness, wickedness and war while on earth; but donations to start Deific deliverance therefrom while here, and complete emancipation of the faithful hereafter in a celestial, circumconcordant condition where they shall see Christ as he is, and be filled with joy that no man taketh away.

Prophecies of Jesus in agreement with unanimous, unwavering predictions made from human sides of Scripture, Savior and Science solemnly set forth war's inevitable recurrence unto near-by end of days.

Human history to date has fulfilled beyond dispute our Master's foreknowledge of nation rising against nation in cruel carnage and death-dealing destruction.

Therefore, it should be thoroughly comprehended that the Creator cannot confer complete immunity from war upon mankind while mankind are in the flesh.

Therefore, it should be distinctly understood that absolute cessation of war is unobtainable and impossible outside of Paradise.

Therefore, effectual efforts to lessen frequency of fighting should never lead us to believe coming combats can be totally terminated in advance, any more than successful efforts to reduce frequency of disease should make us believe future sickness can be absolutely obliterated, thereby materially mastering or physically preventing so-called death, which is the nonpreventable, natural, rational result of inherent suicidal weakness and war.

It may seem unthinkable to thoughtless teachers of Utopian notions, that in latter days, according to prophecies which they misinterpret or ignore, wars shall increase side by side with ripened righteousness, yet such verily shall be the consummation of flaming fatality, closing fruition and ultimate harvest.

“The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.” (Isaiah.)

Undoubtedly, exactly, . . . the opportune objective, the closing climax of salvation, shall be quietness and assurance forever; shall be eternal tranquillity and confidence; shall be that trustfulness in Truth attainable in circumambient, glorified mentation beyond the Veil, not completely nor eternally obtainable here.

“The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.”

What wonderful words of wisdom, inviting repetition, reflection and remembrance unto harmonious inheritance, unto golden gates ajar, unto fruitful fields, unto perfect

manhood, beside "still waters," within radiant ramparts of Reality.

Plainly this old prophecy implies that righteousness is the essential thing to secure, even before getting peace; and, once secured, perpetual peace or heavenly harmony shall surely follow as its forever effect.

Oh, what wonderful words, especially if comprehended through scientific elucidation of immortal man which properly puts our prophet's finished effect, the realistic result of righteousness, . . . full-orbed, perfect perpetual peace, into Paradise, exactly where it belongs.

Widely differing degrees of peace and perfection, and of evil, indigenous dust and defection, preclude possibility of perpetual peace and goodness here; but hereafter, where all are equally good, and eternal, evidently everlasting peace Universally prevails.

So let us reasonably, rightly realize, there is indeed a loftier, a better, a more enduring peace in heaven than on earth.

Studiously applying the Searchlight of Science to a few prominent passages of Scripture, whose significance is generally overlooked when viewed midst superficial shadows apart from spirit of Truth's enlightenment concerning man, we obtain surprising, satisfactory analogous confirmation about righteousness preceding peace, and beautiful Biblical information relating to blissful beatified being, including therein profitable apostolic vision of the spiritual nature of Christ, and his nearest of kin, his God-created children.

Paul in his Epistle to Hebrews describes Jesus as "called of God, as made an high priest forever after the order of Melchisedec."

Then he says (chapter seven), "For this Melchisedec; to whom also Abraham gave a tenth part of all; *first being* by interpretation King of righteousness, and *after that* also

King of Salem which is King of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was."

Verily this is marvellous testimony in strict conformity with Isaiah's utterance: The work of righteousness and the effect thereof shall be peace.

Verily, here we behold righteousness and peace portrayed in the perfected, priestly calling of Christ Jesus, who was transmuted and reconstructed in glory by his Maker; who was made therein primarily King of righteousness and *thereafter* King of peace or King of Salem (Jerusalem), like unto Melchisedec in a superlative, concordant condition; from which as the faithful Witness, as the King of kings and Lord of lords, he also "Hath made us kings and priests unto God and his Father." (Revelation.)

Where can one find more impressive, more concise, more scientific convincing illustration than this, concerning the dignity, the destiny, the dominion of Jesus, and of his nearest of kin, . . . his God-created children?

Where can one find better, stronger assurance of one's own exalted being, of one's real ancestry, . . . without father, without mother, without descent, having neither beginning of days nor end of life?

Where can one find a clearer conception of one's peaceful, powerful, immortal relationship and eternal existence?

Was it indeed as perplexing as it seemed, when Jesus, fully knowing these forever facts, looked round about him with tender affection upon the twelve whom he had ordained, and said: "Who is my mother or my brother? Behold, whosoever shall do the will of God, the same is my brother, and my sister, and my mother."

Through these stirring words he proclaimed unto "his

Apostles the supremacy of righteous relationship over earthly lineage, the great advantage of eternal kinship over temporal ties of deceptive descent; for "he that is joined to the Lord is one spirit," saith Paul; yea, even one in both quality and equality of goodness with the most enlightened of creation.

And moreover, he announced above all, the absolute necessity of doing the will of God, of being hearers and doers of the Word, of adopting righteousness as a passport, as a safe-conduct to the only permanent peace anywhere possible; which abides in that atmosphere of probity, purity and perfection, wherein, according to the Psalmist, "Righteousness and peace have kissed each other," and wherein the Psalmist further declares, "Righteousness is the habitation of His throne," the forever holiness of His Universal rule.

Alas, why should the children of men cry peace, peace, when there is no peace; and at the same time omit to seek peace in Principle, where alone permanent peace can be found?

Behold, people are warned by the prophet Isaiah succinctly as follows (Chapters eight and thirty-three), against seeking abortive, perpetual peace by means of international combinations or treaties for that purpose; and are vigorously urged instead to seek genuine peace or salvation through waiting on God:

"Associate yourselves, O ye people and ye shall be broken to pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

"Say ye *not A confederacy*, to all them to whom this

people shall say, *A confederacy*; neither fear ye their fear, nor be afraid.

“Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly. Wait upon the Lord, look for Him.”

Yes, wait upon and sincerely love the Lord thy God over all and above all; and thy neighbor as thyself; this do and thou shalt certainly have peace, thou shalt surely live.

Question: When Jesus said to a certain ruler, “None is good save One, that is God,” did he not deny the goodness of others, even the goodness of God’s creation, clearly affirmed in the first chapter of Genesis in these conspicuous words: “And God saw everything that He had made, and behold it was very good?”

Answer: No. Rightly understood there is no disagreement, no contradiction, no conflict between these statements.

The rich young ruler had respectfully addressed Jesus as Good Master, at a time when our Master’s modest mention was wisely inculcating meekness and simplicity; at a time when, although depressed with near-by delusion, discord and disease, still he was also brightly enlightened in part with seemingly far-away goodness; especially with conception of that humanly distant but profound relationship of righteousness and peace which cherishes within the Palm of Principle every heavenly Christembodiment in co-operative, happy, helpful harmony; in close, continuous contact with the Creator — a combined, concerted, joyful community which Jesus for the moment felt secluded from — a celestial church congregation which he knew reflected Spirit’s Soulfulness, righteousness, and vivid vitality thoroughly throughout Paradise, but not yet thoroughly throughout his hearers nor even thoroughly throughout himself. Consequently differing degrees of goodness by which he and they seemed variously afflicted looked for the moment,

compared with supernal perfection, like no goodness at all.

Therefore in a comparative way while crediting God's Creation as in no manner a suppositional sense-creation nor an emanation of error; while knowing perfect goodness and permanent peace were impossible on earth; while humbly feeling, of himself he was nothing and could do nothing; he sought with literally opposing candor to convey a correct comprehension of unity of good as God's good alone, exclaiming: "None is good save One, that is God."

Strictly speaking, all goodness does belong to God, and is forever connected with His mighty Hand which therewith balances, harmonizes and equalizes the quality of every beatified being. Therefore in this true basic Christ-conception of continuous, supreme control, there is none good but the single indivisible Soul that permeates Paradise, making all things "perfect in One."

So we see, perfection in One, means personal acquisition of Paternal goodness and truth, in fraternal felicity in fact and intact.

No prophet ever before preached such significant depths of Universal, equalized, deific righteousness, purity and peace, as did the Master.

None understood the unity of man with God as well as he. None perceived, like unto him, that peerless, superb, royal relationship, so gloriously maintaining the exquisite poise of perfection, while holding multitudinous celestials in contiguous co-operation as definite, distinct, intelligent individuals of perpetual identity.

Behold, he alone understood the interdependence, the liberty and the individuality of man in third ego condition; and the Self-existence, independence and individuality of Deity in fourth ego condition. And, lo, he promised that his apprehension of life eternal, his precepts, and his example should be set forth more fully in latter days by the

Spirit of Truth, by Christian Science, which now in obedience thereto presents his invincible proverbs, his parables, his petitions, his cures, his "Gospel of the Kingdom, unto all nations," in inspired light, in duly authorized testimony exactly as stipulated and intended.

What a remarkable narrative of Jesus' spiritual perception, of Jesus' superior "constant capacity to understand God" and declare the Creator's infinite unity with creation, we get in his fervent prayer for his Apostles just prior to his seizure, conviction and crucifixion.

"Neither pray I for these (my Apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: and the glory which thou gavest me I have given them; that they may be one, even as we are one."

Oh, harken to this suppliant voice of verity! Appreciate, value its sweet solace, its sincere solicitude for thy salvation! Accept its powerful intercession. If doubtful, if asleep, stupefied by nonbelief; then listen, hear! Let it arouse thee as a ringing alarm. Awake from worldliness, flee from harm.

Oh, Arise! Drop the scales from off thine eyes. Look and Believe. Reasonably read this flaming invocation, that you also may obtain a Christ-like knowledge of celestial unity, of real relationship, and may pray as did the Master for its glorious fulfilment.

How obvious it is that the oneness of man, the oneness of the Son of man with God, involves no creation of Creators, no making of Gods, no construction of idols.

How plain it now appears, when Jesus said, "I and my Father are one," he meant one with God in the fully perfected atmosphere of righteousness; one in the presence of praise, purity, peace; one within the penetrating power of

Principle which constantly permeates Paradise the third ego state, with divine reflection from the unsearchable Infinite, the fourth Ego state; making many inhabitants of heaven more highly enlightened and more powerful than others; but making all equally good, equally pure, happy and harmonious; where floods of the unfriendly cannot compass them about, where consumption of the unfaithful aboundeth not, where anger, pride, bitterness, evil, envy and hypocrisy are absolutely absent.

Whence we learn, that knowledge, freedom and force are divided separately and severally; that is, individually, and communally between all the perfect; equally, unequally and eternally as God wills and the perfect prefer; but that there are no such variable benefits, no such endowments or differing degrees of *quality* thus bestowed, for all are fully finished, are made one with the Father in righteousness, in holiness, in harmony and in purity.

Whence we perceive, there is no further increase of goodness possible in perfected Godliness, but liberty of action, knowledge and power abideth and increaseth therein forevermore.

Question: We read in Revelation, one: seven, concerning the second coming of Christ, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him. Even so, Amen."

Does not this announcement signify that every one shall see him come, including the wicked; and that he shall then see the wicked as well as the good?

Answer: No: The sinful or wicked did not see him ascend, and they certainly cannot see him come again, cannot see him descend in their day of doom. Because when he shall so reappear he shall be visible as *he is* radiant and unchanged in the Realm of Reality.

None of the wicked, none of the faithless, none of the Fatherless — thereby meaning none of the incorrigible — can ever see a celestial nor a celestial ever see them. Neither Principle nor Its perfect offspring can ever view either mindless matter or vanishing, hopeless, mutinous mortals.

Mortals, mankind, mundane men and women, must acquire faith, and be brought to the luminous light of Love before immortals can recognize them. Else must be endued with premature, prophetic vision to get a momentary glimpse of immortals; but that unusual, profitable privilege cannot continue in the flesh, when time shall have flown to its extremity and Christ shall appear; for then all physical, planetary prophecy; preliminary, inspirational insight; all earthly opportunity and primary probation shall instantly cease.

Then the gaze of the ignoble, of the sinful, of the arrogant, of the wicked, shall be holden to see only devastation, desolation, outerdarkness and sudden destruction.

Then the look of the child, of the infant and the cripple shall be turned to secondary probation, but the vision of the penitent, of the modest, of the sincere, . . . the vision of God's small remnant still upon earth, shall be opened to see the Savior as he is, in the glowing unity of good, in the ineffable afflatus of the Father, in the purity, the perfection and the power of Principle.

And, Behold, Principle shall then uplift Its enraptured earthly remainder into Paradise.

Such is the so-called first and final resurrection from first ego state; that resurrection of the residue of the righteous over whom second death shall have no power, for they shall not be hurt thereof.

Ergo, “Every eye shall see him,” properly means every

“single” supernatural eye; never visionless, earthly eyes fictitiously organized to behold subjective, evanescent objects of material sense.

Referring to them “also that pierced him.” Why imagine they shall be among the debased, the depraved, the obstinate, the unyielding, the lost, at Christ’s constructive advent; when, as the most powerful of mediators, he has earnestly exhorted his Father to save, or forgive them; pleading with compassionate charity, “They know not what they do”?

Evidently they also shall see him in glory because our Lord’s intercessions were always effective. Yet observe it must be from either enlightened second ego condition where they may watch and wait, or from fully perfected third ego condition, the kingdom of heaven, wherein they may even now live and look and have their being.

After resurrection, transmutation and translation, corporeal communication through resumption again and again of earthly senses and ways is utterly nonspiritual, impracticable and impossible; for the elect shall thus finally and fully be raised up by Providence as was their Master, never more to see, and never more to return unto, corruption. Never more to be incarcerated, and never more to be manifested in mortal mentation and lifeless matter.

Only terrestrials live in this vanishing life *once*, and celestials *never*.

Question: It is Scripturally related, that after Jesus’ crucifixion, resurrection and ascension, while Saul of Tarsus was journeying nigh unto Damascus, about noon-time; suddenly there shone from heaven a great light round about him. That, startled, dazed and blinded by its brilliancy, he fell to the ground, and heard a voice, saying: Saul, Saul, Why persecutest thou me? That he answered, Who

art thou, Lord? And he said unto him: I am Jesus of Nazareth whom thou persecutest. Arise, and go into Damascus, etc., etc.

And they that were with him saw the light, whose brightness was above the Sun, and were afraid; but they heard not the voice. That Saul was instantly conciliated and converted, and straightway became a faithful follower, witness and minister, preaching repentance. That thereafter when praying in the temple, in a trance, he again saw and talked with Jesus, and received from him further instruction.

Do not these notable visions and colloquies controvert the statement that after translation into Paradise, corporeal communication through resumption of material senses and ways, is impossible?

Answer: No. While in the flesh seers are occasionally enlightened to see visions; but vision-makers or heavenly inhabitants, although apparently celestial visitants here below, never corporeally communicate with anybody, never directly, personally talk to, nor see Seers in a materialistic manner.

Risen life cannot return to temporal existence.

Perfection cannot embrace imperfection.

Principle and Its progeny cannot be persecuted; cannot perceive the passionate pursuits, pests, perils and penalties of erring, earthly careers; cannot see any evildoer nor his deeds of ruin and distress.

Saul of Tarsus was tested, touched and arrested in his carnal, criminal course of persecuting Church and Christian, not of persecuting Christ; as culprits are always restrained from above — through protected observation of sinless self-hood, visible celestially, purely as untried talent applicable unto Saul, and applicable to all.

When increase of talent or further embellishment of being

was sought for by the Savior, it found a ready response from Saul, in spite of his iniquity, for he beheld celestial light and obediently yielded to the sight.

His dream-dialogues however were only the physical phenomena in his visions, of which he himself was a passing phase. Yet they were phenomena moved by infinite influence into helpful verbal communications not humanly participated in by the risen Master.

Saul was unwittingly conversing with uplifted materiality; he was not answering audible speech actually uttered by Jesus; nevertheless he was getting good instruction, because talking, an earthly element of his vision, was quickened by heavenly elements, by the guiding light thereof, and by scientific direction of prevailing purity and perfection.

Behold, power of Principle is supreme, is able to make the dumb speak wise words even in this wicked world; yea, is competent to raise up children unto Abraham from sticks and stones it never created; but mortal mould, men of matter, impenitent sons of strife, and foreign vernacular, voicing vice, cannot enter Paradise.

Still, God is very near; yes, near enough to hear, though voices queer of vanity, sin, and fear cannot reach His ear.

Prayers reach Soul and Savior, not by reason of sound; for disturbing, notional noises are inaudible to Numen and noumena; but because based on inward willingness to change and do right, because based on silent, sincere desires for righteousness and reformation; because founded on faith; because transported by true thoughts which intensively, intuitively flash through worldly insulation into the living presence of protected, perfect purification.

Hence, the efficacy of sincere, silent invocation.

Remember in heaven above, unlike on earth beneath, there are no confusing cross-currents. Only honest, harmonious,

mental messages; potent, penitential prayers; hymns of pleasing praise, and workers in Wisdom's ways reach Reality.

Rest assured, that mysterious mundane voices, or words Scripturally described as coming direct from Deity, Savior, Seraph, or from any inhabitant of heaven, to hearers in sleeping and wakeful dreams, or to hearers in so-called prayerful trances like unto Saul's, are at most but human factors, taking sometimes a perplexing part, and at other times an inspirational guiding part in prophecy; but always *per se* a brief, perishing, cosmic, phenomenal part in divine development, in spiritual exaltation.

Patriarchs, prophets and apostles, prior to advent of authorized Christian Science, the Savior alone excepted, were all totally ignorant of this Providential paradox, not comprehending nonessential, personal, physical participation of Christembodied, infinite perception, purity and perfection with imperfection; and consequent correct, celestial, individual exemption therefrom.

Saul thought he was talking to the risen Savior in person, whereas he was being influenced and instructed through his co-operation with deific energy operating upon his supreme *superself*, by means of the copiously empowered Christ, for the obvious objective of additional glory thereunto, through his approaching ministry, sanctification and full-orbed glorification.

All veritable visions, like the Bible itself, are both human and divine, unreal and real, encompassing to seeming sense the temporary presence of outward error and self-delusion, which finally fade away.

Dull, false, fleeting faculties have to be spiritually sharpened to witness, glimpse and hear the sights and sounds of visions.

Saul did not see said effulgent light with mortal eyes, for

they were suddenly so blinded that he could not behold the brightness of day. Consequently they were made useless while wide awake. Hence, reality of visions of the night when eyes are shut tight.

Neither did he hear his visitation's voice by supposed natural audience; for his curious, close-by companions, having human hearing as acute as he, did not hear it, although their eyes were opened. *Ergo*, their hearing was stopped. Whence verity of axiom — one has naught to fear from loss of human sight and earthly ear.

Thus Saul's startled associates were not admitted to instructive hearing and immediate understanding; so they wondered at the dazzling light. Dazed and dumbfounded they looked at each other in astonishment; then marvelled among themselves. But the more they marvelled, the more perplexing felt their plight from partial participation in the light. Thus heavenly interruption of their journey was incomprehensible till explained by Saul.

The majority of genuine visions are much more inexplicable and puzzling than were these, since their meaning to a large extent stays problematical.

However, the Spirit of Truth, Divine Science, has already accomplished wonders in analyzing their vexatious elements, and in clarifying crude conceptions.

Biblical scribes and seers seldom understood their visions, yet they recorded them accurately and honestly for future events to solve. Usually without comment or explanation, because riddles; because revelations of their meaning were withheld, being predetermined for future ages and other sages.

Prophets Daniel and John knew nothing whatsoever about the gigantic beasts and dragons they depicted, which Christian Science now shows were subjective, morbid concepts, symbols of profane history; significant, materialized mon-

sters; illusive effects of evil and error, incompatible with, and imperceptible to, celestials; whose pure, encircling power nevertheless raised them up in chemical agitation, only for vision-view to mortal mentation, that mortals might be benefitted thereby; might at length learn their sinful selves are disordered, diseased, dying dream-delusions, having carnal capacity to project these spectral monstrosities both with and without protected participation of God-made-forms, guiding lights and Spirit-sharpened-factors and faculties.

Raging fury, suppression, or even dissolution of such vanishing frightful brutes, vaunting behemoths, and waning, warring earthly elements, never reach, impair, nor disturb eternal, contented, consciousness dwelling in God-created super Science; for genuine sensation and God-given sense are never fictitious, never fibrous, fleshly, fleeting, fearful, ghostly, nor vulnerable.

Penitential prayers reach high heaven because they are the utilization of universal infinite influence: because they are the improvement of Godly genius, tentative test-talent; sure signs and signals of salvation unto Spirit, Soul, Savior and Science.

Plainly by this time, in these tumultuous days, instructed by unerring sacred Science, we should at last clearly appreciate that Principle or Perfection in Its helpful atmosphere, Its immaculate state of holiness, cannot perceive imperfection.

Plainly we should thoroughly apprehend that all God needs to know concerning us for His constitutional, constructional, progressive purposes, to further honor and ornament His subjects and to uplift and unite His faithful, is, that we are making good use of His golden gifts, through loyal improvement of His time and His talent.

This knowledge, we have seen, requires no Infinite in-

vestigation of evil, and no Deific, *direct* communication with mankind; but always has and always will require, while probation lasts, omnipotent, *indirect* communication in manner manifested entirely immune from vexing, visual, venal mentation, and from impossible Spirit-materialization, as previously analyzed and explained.

Theologians, intellectuals, heterogeneous, homogenetic Christians and clericals the world over, long held fast, long fettered, by blind Biblical portraiture of the blind, as well as by strange sophistries of adherence to the letter of flexible idioms, should now reverse their numerous misinterpretations, particularly their mistaken theory about this important teaching of Truth, to wit: That God never has in any period of profane history *directly* communicated with so-called natural men and nations, as they and their unenlightened descendants and their patriarchs and prophets of old, Jesus alone excepted, thought. For Truth now reveals, that His communications have all invariably been, and still are, *indirect*, since He briefly abides near to, yet wholly apart from perishing, planetary phenomena; from obscure objects, perverse projects, impotent prayers, and proud, impenitent, impetuous people.

The simple narrative of this Book, rests upon, and expounds pure, unadulterated, supernal perfection, eternally untouched by impure imperfection. It distinctly insists upon adherence to the profound Principle of spiritual self-protection, consistently, constantly operating in purity and power; and especially contiguously exercised for correct comprehension and disclosure through Christian Science of the inspired Word of Holy Writ.

Rightly construed the Bible sets forth both blissful and baneful beings. The latter perishable and convertible creature-concepts, not *per se* Creator-concepts, yet con-

vertible and transmutable, because allotted conditional germs of God's creative genius.

These modifying mights of Mind depend largely upon co-operative, penitential use for their correlative, indirect action and benignant benefit. If disdainfully set aside, salvation is often denied.

To deny divine denial on the assumption that all should be saved, is to accept the specious fallacy of Universalism, of self-deception, which is wholly without support in faith, morality, Scripture, Science or fact.

Any Faith which teaches all shall be saved, or all are predestined to be saved, is dogmatically, dangerously false; is pernicious, perilous fatalism; is no faith; since such truant theories as these tend to establish an erring, fixed sense of security while attempting to controvert the parables, the preachings, the pronouncements of Providence so eloquently uttered by Christ Jesus.

Only a Knave should tell the depraved they are bound to be saved.

The Savior earnestly, significantly said, "He that loveth (preferreth) his life shall lose it; and he that hateth (dis-trusteth) his life in this world shall keep it unto life eternal." This is but one of many Biblical maxims, showing real life can be lost to the loser thereof, through preferential love of life unreal.

Love of terrestrial over celestial life, of unreality over reality, of vanity over verity, is convincing proof of disbelief in Christ and the Creator; is reeking affection festering with sterile blight, plunging nonbelievers into Night.

Question: What say you concerning Faith called Spiritualism?

Answer: Spiritualism or Spiritism, like Universalism, is faithless faith; is an insidious seditious Ism; a harmful,

curious, useless, charming or alarming, generally charming, cheating, communication; caper, or antic; from supposed departed kindred. And the most powerful refutation of its claim to reality may be found in the Christian Science Text Book, in chapter called "Christian Science and Spiritualism," every line of which glistens and gleams with inspired truth.

Spiritualism, condemned by Science, is but the ragged remaining remnant of ancient necromancy, witchcraft, divination, black art or demonology.

Considering present vast increase of peoples and nations, together with gratifying growth of the new dispensation of Deity, watered by His Word of Life preached and practised from His Gospel, there is evidently considerable proportionate cessation of inclination to consult the occult through questionable methods or shady seances of mediums, wizards and soothsayers.

The world has improved a little in this respect; has corrected much of its culpable curiosity; has learned that magic, fraud and pretense play the same potential part in modern mediumship as they played of old before primitive peoples, potentates and powers.

Nevertheless, enough people remain perverted, hoodwinked and unconverted in this demonized direction, to fulfil Paul's prediction to Timothy, which declares: "In the *latter times* some shall depart from the faith, giving heed to *seducing spirits*: Speaking lies in hypocrisy: having their conscience seared with a hot iron."

Because idolatry, also bad beliefs in mystics and mountebanks, obtained most violently in the days of Moses, and in subsequent periods of the Law and the Prophets, Old Testament texts against such "abominations" are more numerous than the New; are too plentiful for this Book to review.

In Leviticus 19: 31 we find positive, pertinent proclamation, as follows:

“Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God.”

In First Samuel 28, over one thousand years B. C., King Saul is said to have violated this command.

Disguising himself, accompanied by two men, he came by night to a certain medium, a notorious woman, the Witch of Endor, and requested her to bring him up Samuel the Prophet, lately deceased, whom he had known in his lifetime.

The woman hesitated, fearing prosecution, for the law of the land was against her wizardry.

Being assured of protection she was startled by strange appearances, quite different from those of her accustomed familiar spirits or controls.

Greatly amazed, she exclaimed, I see gods ascending out of the earth, and an old man cometh up covered with a mantle.

And Saul perceived it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me to bring me up?

And Saul answered, I am sore distressed. The Philistines make war against me, and God is departed from me: What shall I do?

Then said Samuel, The Lord has become thine enemy, because thou obeyest not His voice. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy three sons be with me.

Then Saul fell on the earth afraid and weak; and the woman brought some nourishment and they did eat. Then they rose up and went away.

Soon thereafter the battle went against Saul. Archers hit him, and he took a sword and fell upon it, and the Philistines slew his sons.

So Saul died while burdened and blinded with disobedience, and his three sons, and his armorbearer, and all his bodyguard together.

So Saul was sharply rebuked by the Almighty even in the midst of a seance opposed to Spirit, Scripture and Science; and so Saul perished, or, rather, was given further opportunity to reform in so-called subconscious, astral, material body, in a state of secondary probation where Samuel said he would meet him.

Thus Samuel, one of Soul's anointed Seers, selected and sanctified from on High, remained awhile in second heaven, in second hell, in final probation, after his demise, before entering Paradise; even as did the Savior to be helpful unto others.

What should we learn from this vision, for it was indeed a veritable vision, and not the deceptive chicanery of charlatanism engaged in harmful spurious spells of Spiritism?

Undoubtedly we should learn that Soul, Spirit, in Its unsearchable immune manner, briefly reproduced, resensitized Samuel; rendering him recognizable, visible and audible again in material form unto mundane mortals (not unto immortals) in exactly the same way that It raised up and presented Jesus after his entombment, enabling him to converse with his apostles, symbolise reality, and portray his wonderful worldly evidence of victory over the grave.

None should deny that such Biblical testimony is sufficient exceptional proof of existence after death. And all should permit these sacred proofs to take the place in their experience of false exhibits of peculiar enticing performances of the dead, who cannot come back to gratify artifice,

jugglery, or any hoax of spiritualistic superstition.

The very fact that these genuine visions are *exceptional* and extremely rare, being bestowed upon very few, plainly proves them profound, momentary exceptions, demonstrating the rigid exclusive rule of progress toward perfect purity; and especially demonstrating that substantial protective separation, forever firmly fixed between the suppositional living and so-called dead.

Of the latter, Samuel, a noted exception in this respect, complained: "Why have you disquieted me to bring me up?" showing that his coming back as a requisite physical phenomenon, was against his ambition, contentment, comfort, destiny, desire; and was therefore contrary to constructive custom, or righteous regulation of his newly constituted final probation and progress.

Job expressed the gist of this grand verity when he apostrophized: "As the cloud is consumed, and vanisheth away, so he that goeth down to the grave, shall come up no more to his home, neither shall his place know him any more."

Infrequency of raising the supposed dead, as even our Savior seldom did, serves to confirm Job's view of dissolution; and coupled with infrequency of veritable visions, both brief exceptions are but short interruptions which also prove the rule of advancement, exaltation and ascension; most fully accomplished and seen in secret, absent and apart from corporeality.

Consequently paramount Power over obscure organism generally provides visions during sleep; else provides objects, voices and communications, as unto Saul and his Siren, in Lord and Life-imposed curative, creative, clairvoyance and clairaudience, not in demon and death imposed states of trance.

Thus exceptionally, celestially controlled, this astonished

beguiling woman, greatly astounded, exclaimed: "I see gods ascending out of the earth." Note here the self-same error of delineation and human hero worship which caused David to declare: "Ye are gods, and all of you are children of the most High." (Psalms 82: 6.)

Behold, said wonderstruck woman got a glimpse of Soul's anointed, ascending out of probation, just as Apostles, a thousand years later, saw the Savior lifted up.

Behold, omnipotent judgments, divine decrees, superb spiritual structures, transformations, translations, transfigurations, full salvations, are constantly continuously going on.

If disquieting for Samuel to come back for a few moments to see Saul at behest of Spirit, why should mortals want to gratify needless curiosity, even if possible to do so in forbidden paths, in ways detrimental and distasteful to the departed; in ways rebellious to impressive words of wisdom; in ways reprehensible, demoralizing, delusive and destructive to themselves?

In Acts 16: 18 we read that Paul cast out of a certain damsel a spirit of divination "which brought her masters much gain by soothsaying."

Also, in Acts 8: 13, of a certain man called Simon the Sorcerer, who was converted from his sorcery by the preaching of Philip.

Also, in Acts 13: 10, of a certain sorcerer named Elymas, who openly opposed Apostolic preaching of the word of God, and was condemned by Paul in these weighty words:

"O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness.

Experimental psychical research, erroneously pursued after the fashion of physical science, and wrongly credited by skeptics of Scripture, may be curiously considered, innocent, interesting entertainment; or even a praiseworthy, promising exploration of reality roaming around in seductive spiritism; whereas it is absolutely, positively, merely a misconceived test of unreality, denounced by patriarch and prophet as detestable abomination unto Deity, stirring up His wrath.

Christian Science announces there is “immortal mind-reading and mortal mind-reading.” To reach immortal mind-reading mortals must be inspired by immortal Wisdom; must be enlightened by immune, immaculate, indestructible Infinite Instinct, which unerringly directs and reforms the physical, the perverse, the proud, the passionate, and the perishable, without Individual contact or contamination of any sort; hence without materially perceiving them.

Witchcraft, sorcery, presumptuous pretentious prognostications, modernly mentioned or styled Spiritualism, clairvoyance, mediumship, psychic philosophy, etc., are empty mortal mind reading, nothing more.

In Deuteronomy, Chapter 18, we read the following excellent community code from the mouth of Moses, renowned Hebrew Lawgiver; maker of orders and ordinances worldly and heavenly, human and divine, 1400 years B. C.:

“There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord.”

Of course, in light of Christian Science — Christ’s expected Elias, Soul’s Exponent of truth and Exposer of error — we now see that such descriptive verbiage as detestable abomination unto the Lord, stirring up His wrath, should

never be taken literally, since Providence is too pure to perceive abominations, and too perfect to get angry.

Hence although heedless advocates and adherents of Spiritualism, careless consulters of false familiar spirits, cannot thereby nor through any overt act provoke Providence to rage and retaliation; yet they can, and thereby do, plot, intrigue and perform abominable abominations against themselves.

Yet they can, and thereby do, abandon rapport with righteousness, desert heavenly help, futilely, foolishly, foolhardily; yea, often fatally connive with worldly psychoanalysts, with harmful hypnotists, with mediums disordered, dishonest and diseased; with malevolent magicians, tricksters, fakers, phantom makers.

Yet they can, and thereby do, participate in pernicious pranks of impish ingenuity, in animal magnetism, telepathy, levitation, table tipping, tapping, senseless carnal communication, mysterious rapping.

Oh, be persuaded, be convinced whatsoever modicum of modern mediumship is free from legerdemain; whatsoever enervating evidence is exciting, weird, mystifying, alluring to human belief in said hocus-pocus; whatsoever bogus feat is done seemingly through mediums, which they themselves do not understand but attribute to deeds of disembodied spirits, cometh from beneath, not from above; for these are the alleged doings of demons.

Lo, here again learn, however, that through light of Science baseless belief in demons is destroyed. And, moreover, never forget when this event happens, when morbid disbelief in demons is thus destroyed within your consciousness, demons are utterly destroyed too; fully, positively, absolutely for you. Because there is no such monstrosity as a demon or a devil outside of blind beliefs and mortal concepts.

Erotic, obdurate sinners are the best specimens and examples of demons or devils, because demons or devils are, at most, wilful, relentless, heartless mortals; and, at least, ghostly hallucinations from mortals or from mortal mentation sometimes visualized in tempting clairvoyant and clairaudient terrestrial trances, and sometimes in celestial trances to human view; but in both, without real, and without separate unreal personal presence; and always without any power to present themselves in observable satanic figure to celestials.

So we learn, mortals make their own demons or devils in and out of themselves, and their own notional, nonsensical nonentity-manifestations inside and outside of seances.

So we learn, neither mediums nor mortals can either correctly prophesy or view veritable visions unless controlled by the Creator.

Spiritualism is not religion. Spiritualism is never religion. As practised by most mortals and mediums it is oral or written meaningless muttering, stupid stuttering; else otherwise a vain show, a burlesque and a mockery of religion.

Do men meet mediums, do penitent sinners seek seances for moral improvement, or to praise God from Whom all blessings flow? Evidently, no. They meet and seek same curiously to communicate through shadowy subterfuge with kith and kin; to be cunningly coaxed, coerced, or hoaxed into the reasonable conviction that dying means to live again.

Spiritualism teaches immortality through imposition, deception, heinous humbug and fraud. Religion teaches immortality through Savior, Scripture, Science, Salvation, Inspiration, and Faith in God.

Because genuine Faith abides in visions not vagaries, in Science not sorceries, in Savior not seances, in Deity not demons, in virtue not vice, in good not evil, Saint Paul

truly says: "Whatsoever is not of faith is of sin."

Moreover, high above so-called Spiritualism, Spiritism, faithless faith, the chief, the glorious, the great object of religion is, not solely to teach future life, but better life; life which through moral improvement shall brighten into eternal being and immortal bliss.

If the good who have gone before are constantly growing better, brighter, more skilful, more blissful, which is certainly the case through power of Principle that imparts enlightened luminous "living to the dead," why disturb them; why call them home to carnal condition, material method, mediumistic message, mishap; to world outgrown?

Why not scientifically, religiously seek that Principle, search omniscient laws; find infinite energy, find creative Cause; and so become partakers of their better being; their perfected, sinless seeing; their righteous recognition and communication; even as designated and demonstrated on the mount to Peter, James and John; for their ways are now better than our ways.

Behold, according to the Gospel of Luke, our Master went up into a mountain to pray, taking these disciples along. "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening." And lo, "There talked with him two men, Moses and Elias, who appeared *in glory* and spake of his *decease* (his resurrection, ascension, full glorification, his perfection) which he should accomplish at Jerusalem."

And behold, said disciples "were heavy with sleep, a cloud overshadowed them, and they saw his glory, and the two men that stood with him. And there came a voice out of the cloud, saying: This is my beloved Son: hear him. And when the voice was past, Jesus was found alone."

Here we get another glowing glimpse, exceptional ex-

ample, positive proof, not of improved, probational existence after death, like Samuel's; but, after demise, of perfect existence in Paradise.

What a wondrous vision! What a picturization of Providential power, representing patriarchal law in Moses, inspired prophecy in Elias or Elijah, and the elucidation, verification and fulfilment of law, prophecy and perfection in Christ Jesus, even unto his effulgent snow-white form, a flaming foretoken of his Father's final afflatus, transfiguration and spotless glorification; thereafter to him more fully given on Olivet.

What a momentous encouraging sign! What a shining signal of Ascension! What a Deific demonstration of actual acquisition of instantaneous acquaintanceship above!

Behold, through their Maker's mighty power, these three; yea, these six; sealed, exalted, entranced individuals, instantly knew one another.

Mark's Gospel closely agrees with Luke's version of this marvellous episode; except Mark says, Moses and Elias were seen by the disciples talking with Jesus, not specifying the subject of their conversation, which, Luke announces, was speaking "of his *decease*."

Lo, here again learn, however, that through light of Christian Science, belief in *decease* or in *death*, is destroyed. And must have been completely annihilated in the minds of Moses and Elias, for unto them, as celestials, thoughts of death had long since vanished; and, as heavenly visitants, could not be retrieved even in a true trance.

Therefore proper interpretation of this word *death* in Luke's version really denotes *life* and its concomitants, not death; for unto all translated beings, blest with eternal existence, there is never any death, never any knowledge of, nor any talk about, death.

Outside of blind human belief concerning demons or devils described herein, there is no death, no Satan, sorrow, sickness, nor sin.

It is the material side, the human sense of things seemingly seen in veritable visions, not the spiritual side, the heavenly sense, that sometimes charges temporal thoughts of demise to Deity and His doings in Paradise.

Luke had been a physician. Doubtless death remained in his vocabulary more tenaciously than in Mark's, and so more aptly, more materially, decease or death dropped from his pen over thirty years later, over thirty years after Jesus' Ascension, when both wrote Gospels of this occurrence, and when Luke applied his grim term to talk on the holy mount, which might have been more spiritually indited, not as conversation about death, but as conversation about deathless life; for celestials are concerned with living, never with dying.

However, distinctly understand, lucidly learn, that these material expressions are not out of place, and are not misleading in the Bible if properly apprehended; sometimes, by reversal as in present instance; sometimes by scientific, flexible interpretation; and often by retraction and restitution to provinces and portrayals where such morbid intellectual aphorisms quite abundantly belong.

Passing material presence of unreality, temporal prevalence of creature concepts and discordant conditions seemingly in visions, also in Scripture, Science and Savior, are humanly natural, physically unavoidable. Hence the urgency of enlightened analysis of dark descriptions regarding them, and the necessity of rightly comprehending dark descriptions regarding the spotless character of God, to prevent perversion of judgment.

Hence, the coming of Christian Science; and the publication of this Book based on Truth; a Book of facts, not

fallacies, foreshadowed by Ezekiel 33: 30-33, and by Malachi 3:16.

Apropos, take this recent clause: King "Saul was sharply rebuked by the Almighty." Plainly thereby your judgment is perverted, warped, if you conclude the Almighty, the All-pure, the All-perfect directly saw Saul's moral turpitude, or mentally viewed the wickedness of his wanton ways before rebuking him.

Samuel more closely gave the real reason for Soul's pertinent, so-called rebuke of Saul when he said, "The Lord hast become thine enemy, because thou obeyest not His voice."

Saul was sternly reprimanded, not because God in His immaculate wisdom observed evil, but because His voice was disobeyed, was ignominiously ignored; because His silent, inward utterance, His patient appeal for permanent improvement, was denied, defied, deplored. And still more accurately, because His kindly impress, His righteous, restorative influence; His ready, realistic remedy; His initial, redemptive process, was ruthlessly refused, was never used.

Again, when Samuel said, "The Lord has become thine enemy," he meant that the Lord refrained from bestowing further favor upon Saul before Saul favored His divine favor; co-operated with Principle's primary impression already awarded him, and thus ceased to set at nought God's goodness.

Strictly speaking the Lord could not become Saul's enemy neither any sinner's enemy; since Spirit, Soul, puts no obscurity, no obstruction, no stumblingblock in paths of progress; opposes not any one's acceptance of Its healing force until *too late*; and then purely through withdrawal and diversion thereof in Its secret solution of progressive sanctification and spiritualization — a Deific diversion not contemplated and not consummated until persistently in-

sisted upon by the impenitent, the worthless, the incorrigible; as purity, perfection, power, suicidally rejected prior to — yes, alas, at the very portal, the richly jeweled gate of royal regeneration — for after regeneration, though it be rebirth on earth, rejection and relapse are impossible.

Behold, the Creator, although He rebuketh the rebellious, the ungrateful, the profligate, yet He really contendeth with no adversary, counteth no offenders, substantially fighteth no foes; and Science never stupidly shifts creation of culprits, existence of enemies, nor onus of woes on God.

God's heavenly horoscope, victorious verity, and majestic mighty mystery unto awakening mortality, is that infinite Mind makes no enemy, no matter, no mortal, no illusion; yet can and does exceptionally, occasionally reproduce, re-introduce, move, multiply and extinguish illusions, without witnessing them in any manner unfriendly, disturbing and disquieting to Its perpetual purity and permanent peace; in any worldly way whatsoever.

The infinite control and capacity of Creative Mind is unknown to spiritual, and incomprehensible to material, mentation. Yet, lo, and behold, when seeming sense is subdued in slumber or dulled with trance; when men are totally oblivious to their daily doings; God is prophetically heard and apprehended, is sometimes marvelously revealed.

Elihu said to Job, "The spirit of the Lord hath made me, and the breath of the Almighty hath given my life. He divideth the sea with His power, and by His understanding He smiteth through the proud. His hand hath formed the crooked serpent."

Eloquent are these excerpts. Nevertheless to take them literally as true testimony of matter-building by mandate of Mind, is to make a material mistake, for everything God makes is spiritual, not material.

"The spirit of the Lord hath made me, and the breath of

the Almighty hath given me life." Rightly observed this observation is a Biblical declaration of sanctification from the Holy Spirit sustained by breath of the Almighty, by power of Principle, by grace of God that conferreth continuous life. Yet how few so comprehensively, so correctly comprehend.

Prior to spiritual baptism man has only the semblance, not the substance, of life. When so blest and baptised, he becomes in modified, mental measure a majestic immortal, linked by Science by operative law of Life, unto his Maker, but not before.

Mortals should definitely discern, they have no life, no genuine substantiality, no real existence, no spiritual being, until chosen, anointed, cleansed and appointed by Soul.

"He divideth the sea with His power," means, though He seldom moveth or restraineth the waters thereof, yet independently and availably He is everpresent in their restless midst, in their deepest depths; in thunders, in thunderbolts or lightnings; in storm, in tempest and in calm; in clefts, fissures and caverns of the rocks; in air, and in uttermost ends of the earth; none of which He notices, because to Him they are impotent, invisible, inaudible unknowable nonentities, having no harmful effect upon colossal, celestial construction and veritable emancipation.

"By His understanding He smiteth through the proud."

Providential thrusts, admonitions, reproofs and rebukes are all dark sayings; are obscure, mundane, material modes of portraying potent parts of God's wonderful ways, which sometimes precede His bringing transmutable individuality out of confusion and corruption into serenity and incorruption; out of sin into sanctity; out of worldly into heavenly conditions; out of darkness into light. Thus making material men, women and organic objects — immaterial, substantial, tangible, ornamental, resplendent, mag-

nificent and manifest to immaculate immortality. Thus delivering the deluded from danger of doom, from fear of the tomb.

Oh, inveigh not against the Lord: for He is thy strength, thy salvation, thy light, thy life, and thy song.

“His hand hath formed the crooked serpent.” Hath made the behemoth, the leviathan, the wild beast, and wicked man; means His holy hand hath at rare intervals unconsciously “formed” (*found*) reproduced, reproached and thereafter fadingly utilized, but never hath created the poisonous crooked serpent, the fierce beast, the furious behemoth, the frightful monstrous leviathan; satan, pagan, or mortal man.

Ah, plainly perceive, thy Maker’s good government and most excellent exaltation is not exercised so much in earthly existence, in stubborn resistance, in spectral persistence, as out of it.

Behold, the sword of the Lord, the prowess of Providence, the weapon of the Word, is His constructive, effulgent purity, perfection, protection, power, which through Christian Science in chosen channels of fidelity and of voluntary obedience, disperses mists, mysteries, monstrosities, of myopic vision; and of previously unexplained, purblind prophecy and Revelation.

Such is the brilliant blameless blade that banishes benighted beings with their dubiousness, their disobedience, their defection, their besoms, their demons, their denizens of destruction.

The great prophet Isaiah wrote, “I form the light and create darkness: I make peace and create evil: I the Lord do all these things.”

The only creation of darkness or of evil Deity does is to divert His designs, or administer His rebukes, which in either

event, as recently related herein, maketh salvable thoughts and things manifest in glory.

Hence, for Creator to create darkness or evil, properly, by reversal, is to destroy darkness or evil; is to replace dotage, nonintelligence, error and irritation, with demonstration, wisdom, truth and pacification; even unto sanctification "with the Holy Ghost and with power," that compareth "spiritual things with spiritual," that rendereth righteousness, that sheddeth luminous lustre from on high to compass thee about. Yea, that maketh man "an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary land," as the joyful recipient of never-ceasing food, refreshment, favor, from above; as the reflection of infinite substance, life and intelligence, fully satisfied therewith, and the diligent, delighted distributer thereof.

Lo, Providential, perfect protection from the snares, the shambles, the whirlpools, the pitfalls, the perils, the provocations, the privations, the stripes, the storms, and the strifes of this world, is what Spirit hath in store for the sincere, the thoughtful, and the thankful — for Its sealed and Its sanctified. For God is their Reliance, their Rock, and their Redeemer. He releaseth, reformeth; and removeth them through Scripture, Science, Savior, and Seers, from attacks of the enemy, from war, wickedness and want; from sin, sorrow, disease and death.

Ever move onward, onward and upward. Change. Grow in knowledge, meekness, gentleness, confidence, courage, grace, grandeur and goodness, is the vitalizing mandate of Mind, as partially, humanly understood and defined.

Let the facets of thy faith reflect purity; knowing essential protection, and perfection of full-flowered, spiritual

apprehension, toward which thou art happily speeding, maketh all things pure. For ultimately thy celestial clarified condition, separate, apart — sheltered from infirmities, perversities, difficulties, distresses, depravities, discolorations — shall be best emblazoned by that crystallized expression, “Unto the pure all things are pure.”

Realization of absolute positive purity and perfection, impervious to phenomenal impurity and imperfection, should therefore be our chief ambition, our highest aim, our deepest desire, as it clearly must be our divine destiny.

This obvious objective is obtainable through withdrawal from iniquity; through anticipation of, through obedience and subjection to, the teachings of Savior, the lessons of Science, the things of Spirit, the powers of Principle.

King David once said to his servants, “The Lord shall reward the doer of evil according to his wickedness.” (Second Samuel 3: 39.)

Here again unerring Science by right reversal explicitly explains: The Lord shall reward the doer of evil according to his goodness; according to his inclination, his readiness, his willingness to depart from evil and do good. Why? Well, simply, serenely, scientifically, irrefutably. Because, *God is too pure to behold evil.*

Because, as literally interpreted, to reward evil according to degree thereof or in any other way whatsoever, is spiritually preposterous, impossible; is indeed diabolical.

Because, consequentially God weigheth not evil against good, but correctly, profoundly considereth only fair intents and purposes, voluntary penitential practices of the perverted, the bad; by which they, even as evildoers, may nevertheless, in acceptable measure, co-operate with their respective gifts of good, and thus be celestially understood, be thoroughly reformed, be soundly, solidly, cordially reconstructed.

So salvation commonly cometh through finite effort and finite selection, abetted by indispensable, infinite effort, and indispensable infinite sanctification.

“To the pure all things are pure.”

What a magnificent verity! Yet, alas, how indifferently, how miserably misunderstood; how poorly, how blindly appreciated by the worldly wise when applied to thoughts and things of Paradise; where alone purity is perfect, without a flaw. Where sin, sickness, decadence, distrust, disobedience, defiance, dreams, demons, sinners and all delusive satanic scoria are unknown. Where Soul reigneth and ruleth untarnished, unmolested, inconceivably, happily, harmoniously over Its own; where Righteousness, the zenith of Universal purity, is Its canopy, Its scepter and Its throne.

Question: If distrust, disobedience, defiance, disease, decadence, sin and sinners, just classified as delusive, satanic scoria, are unknown in heaven: How can Deity discern and decide when sinners or doers of evil are disobedient, when God is ignored, rejected, defied?

Answer: Unto Deity there is no defiance. As herein heretofore substantially stated: Properly perceived, evildoers and their disobedience, etc., are sombre sayings, dark doings, obscure objects, needing explication; and our expert explication is, that Deity does not directly discern transgressors nor their disobedience, except as evidenced by passing momentary delays of Deity's constructional deeds and creations; which short signal interruptions due to spiritually, invisible, earthly error, or to dark “disobedience” humanly so-called, Deity instantly recognizes, readily readjusts or remedies in His omniscient, immune, immaculate method.

· Oh, never more let the protected, peaceful purity, tran-

quillity and perfection of Providence and His progeny stay hidden from thine eyes.

Be thou, therefore, in accord with this higher knowledge, more zealous of good works; learning, that unto the pure all things are pure, unto the good, in their complete concordant condition, in their perfect place, in Universal Utopia, all things are good; yes, verily, all things are *equally good*.

Obviously observing, that unto Omnipotence, whose paternal power evolves and upholds exquisite Utopian obedience, all are obedient.

Only here on earth is such a truant, transient thing, thesis, or theory as disobedience to Deity, entertained and proclaimed. And this nearsighted asseveration often enunciated in Scripture relative to numerous historical transgressions, such as, "Israel hath sinned against the Lord," should no longer be regarded as evil directly witnessed by God.

Clearly comprehend, there is no actual act of disobedience, or of sinning against the Lord, haplessly known unto Providence and His fully protected, fully perfected progeny; which renders it urgently necessary, if thou wouldest walk in His ways toward perfection, to depart from evil-doing, from imperfection; from deliberate, distressing, destructive disobedience, that it may happen, thou shalt be recognized, helped and healed.

The Bible recites very few exceptions to this general rule of reward for merit; and mortals should not vaguely, vainly, imagine that they, like Saint John, the forerunner of Jesus, were also prejudged, pre-selected and sanctified in advance of any voluntary volition on their part to do right.

Moreover, think not because of no disobedience on high against Deity, heaven's inhabitants are mere automatons. They are nothing of the kind. They are automatons only as to goodness, purity and perfection. For "where the

spirit of the Lord is there is liberty," sinless liberty, fruitful freedom of harmonious choice, presented by the Creator to His children, in fields of ever-increasing beauty, knowledge and power.

Far be it from the Father to make automatic machines and nothing else, out of His cherished children. For He delights in their harmless, useful, multitudinous motives, and in their unfolding, unequal, constant achievements.

Even also is He pleased and gratified with voluntary, hopeful averments and undertakings of planetary beginners; undertakings void of barriers or visible through the veil, which He rewards according to obedience, loyalty, veritable wisdom and right religious work, not according to wickedness.

Lo, it is only the dark deceptive seeming, the scheming presence or pretense of wickedness full of stupefying subtlety and mischief, which puts bogus beliefs of varying degrees of goodness, and of varying degrees of badness, into human habits of thought.

Correctly conceived, celestially construed: There are no differing degrees of good and evil, since all of God's creations are good, since one and all are equally good; since one and all, like unto the Father, are equally pure, equally protected, equally perfected in quality.

Verbiage used, and comparisons made by mortals, to express growth in goodness, such as good, better, best, are unknown sophisms to pure language of Spirit, Soul. How could it be otherwise where all are equally good, perfectly whole?

God's Universal goodness is changeless.

In Paradise one may improve in beauty, knowledge, power, greatness, but not in goodness. Nevertheless, for Spirit fully, gloriously to see sinners, sinners must be changed, must be made supernally, supernaturally, meta-

physically good where they are no longer sinners, but saints; must be placed in an unalterable, unblemished condition of purity; must be brought to light of liberation from mundane double-mindedness, into heavenly heritage of infinite logic, elucidation, unification, transfiguration.

However, this wondrous result is quite naturally narrated in a worldly way, as fulfilment of Life's elementary energizing edict, to grow in goodness; whereas more carefully, thoughtfully, thoroughly proclaimed, it is particularly, decisively, the accomplishment of Life's ultimatum through administration of Holy Ghost, as set forth in Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

So we see apparently two phases, two sides, two distinct points of view, to goodness, purity, perfection: namely, the spiritual and material, the real and unreal, the heavenly and human; comprehensively, comparatively summarized as complete and partial goodness.

And it is the privilege, nay, the mission, the latter-day duty of Christian Science to embrace both aspects with alacrity, clarity and precision. Why?

Obviously, because Science, like Scripture, must often declare gradations of seeming sense in common vernacular, the more effectively finally to dispel or explain them away. And, furthermore, because preliminary acceptance of gradations, or of partial understandings, or even of negations, as in Mosaic Law "Thou shalt not kill," with penalty attached, "An eye for an eye" etc.—are *primarily* more practical to promote social welfare and order, than basic canons of the Creator, such as "Be ye therefore perfect even as your Father which is in heaven is perfect."—that are only completely available, fully verified or finished, on High.

Surely Jesus knew, when he delivered this superlative oration, that absolute goodness, goodness beyond gradation, beyond earth-born dualism and depression, would always be unattainable here; for subsequently seriously speaking unto his followers he explicitly explained, that he also would be *perfected hereafter*.

Still the eternal ultimatum, the superb command, the foundational order of Omnipotence, voiced in Jesus' inspired utterance, "Be ye therefore perfect even as your Father which is in heaven is perfect," uncovered the forever fact, that the purity and perfection of his heavenly Father was the same as purity and perfection of all celestials, and by implication was growingly, partially, a conditional gift from God to all terrestrials; then growingly, partially, permanently, a still more vital unconditional gift to all of His anointed.

Thus partial or so-called human gratitude, goodness, purity, perfection, when moved and improved by correlative influential intuitions from the Creator, may further be divided or subdivided into two classes or conditions, entitled, secure and insecure. Secure partial perfection, comprising mortality's condition after Spirit's consecration; and insecure partial perfection, covering mortality's condition before consecration.

Nothing stands in the way of any miscreant's reformation, consecration or salvation, but his apathy to apply his helpful intuitions, his divertible pre-baptismal donations from Deity, to reasonable resolutions and requirements.

Amos significantly asked, "Can two walk together except they be agreed?"

Correctly interpreting, Science queries, Can two harmoniously, helpfully work together unless they be of like opinion?

Deity's temporal first demand is, Grow in goodness. Then His succeeding last, transitional eternal ultimatum is, Be ye celestially perfect.

Therefore if you disagree about the advantage of being good, you cannot walk, you cannot work with God.

In Scripture and Science, God's goodness accompanied by His saving power is called a reward as well as a gift, and properly so.

A gift, because in His infinite Omnipotence He exceptionally foresees favorable findings, waives waiting for human verdicts and pre-ordains some of humanity's healers. A reward, because awaiting favorable, voluntary volitions before purposing and operating upon the multitude.

Behold, O Thou Alpha and Omega, Thou Center and Circumference of creation, Selfenlightened with unspeakable Omniscience, Thou seest not as mortal seest.

Behold, Thou doest great things past earthly comprehension. Who can consider, who can weigh, who can find out, the Almighty unto omnipotence, and unto omniscience? None... No not one.

Behold, He is the unsearchable, the unlimited Unfolder of the Universe.

“He discovereth deep things out of darkness, and bringeth out to light the shadow of death.” (Job 12: 22.) But “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” (Psalms 103: 10.)

Furthermore: A bonus, or gift? . . . Yes; why?

Because there is no equivalent whatsoever, either in heaven or in earth, for Principle's priceless present of purity, perfection and holy, healing, intelligent power; otherwise termed eternal life. Except the equivalent of obedience to His voice, the equivalent of wistful willingness and work, of good adopted and done; the equivalent of co-operation — to walk with Him, to work with Him, which is the equiva-

lent of God's own pleasure and the pleasure of His glorified offspring, joined with Him forever in perfect bliss.

Question: When Jesus said, "The Son of Man came to give his life a ransom for many," did he not mean, that his sacrifice, crucifixion and death were the accepted purchase price and satisfactory full equivalent for God's gift of eternal life, bestowed upon himself and others?

Answer: Emphatically, no. If the sacrifice, crucifixion and death of Jesus were a full equivalent for God's gift of eternal life, then eternal life would cease to be a gift; would become a matter of purchase from God by the innocent for the guilty; would become a mundane, material matter of bargain and sale; whereas God knoweth no guilty. Immaculate Mind is ever immune from evil and evildoers.

But aside from this innuendo, Christian Science rightly, almost literally, reasons in this instance, that Jesus' life was and is — God.

Substituting God for life in said sentence, we read: The Son of Man came to give his God a ransom for many. This scientifically shows that the Son of Man, spiritually considered, came not to give his worldly life, a ransom; but to give his God, by inspired word, act, education, knowledge and example — a ransom; meaning thereby the revealing and giving of his real life, his Godlife, or rather the urgent overflow thereof, consisting of purity, perfection, animating power, from above — generally mentioned in short: as giving his God, or offering his Creator, as a ransom to ransom, release, or rescue, many, apparently as even firebrands plucked from the furnace of affliction.

Therefore it was, and is, the foundational Soul of Salvation, observed by mortality's minute mentation as Beginning and End of all things, that ransoms, redeems, translates and reforms; thereby rejoicing Itself and Its infinite images.

Jesus, roughly, mockingly arraigned before his cruel persecutors and before Pilate, patiently representing himself as the Good Shepherd, said that he gave eternal life unto his sheep; that they heard his voice and understood, while those outside of the fold, heard and understood not. But quickly he qualified this assertion, saying that the works which he "showed" came from his Father. Whence it was, and is, and always shall be, his Father that ransoms, releases, redeems and frees the faltering, the falling, from fetters of sorrow, sin, sickness, death; thence taketh them renewed, reinvigorated, alive unto Himself for all eternity.

How could destruction of worldly life—or anybody's alleged seeming death, in any guise—be a ransom, a redemption, or a release, when unto the Everlasting Father all is life and there is no death; all is deathless life?

Behold, it is living, deathless Life, through exposition of, and power of Truth, that ransoms and redeems; never dying life, and never death.

According to Prophet Hosea, thirteenth chapter, the Lord, God of hosts, hath spoken, affirming and confirming the above, as follows: "For I am the Lord, thy God, and thou shalt know no God but Me: for there is no Savior beside Me. I will ransom thee from the power of the grave, I will redeem thee from death," not by death.

David, immortal psalmist, also sang his glad song of conquest over captivity and impending demise, chapter 49, verse 15: "But God will redeem my soul (my existence) from the power of the grave, for He shall receive me."

Hence, it was no pre-denial, and is no present-denial of Christ, to agree with Jesus, David and Hosea that there is no savior, no Source of grace, to ransom or redeem, independent of the Creator; for verily salvation is a secret endowment of His purpose, a glorious work of His hands. Surely none is able to glorify or grant effulgent life besides

the living God; and we keep good conscience, void of offense against God and man, when we give every underlying credit unto God; yield unto Him everlasting, basic control of comprehensive, uplifting glory unto perfection.

Hence, through *reversal*, it is right and nearer Truth, to interpret Scriptural sayings, like, "The Savior died for us," as meaning, "The Savior lived for us," . . . lived both on earth and in heaven, to promote his Father's — his Savior of saviors — perfect reception of the redeemed. Understanding when requested to preach Christ crucified, we are really importuned to preach Christ glorified, since planetary, physical passing out is an impotent myth, invisible to Providence, Who hath no fleshly eyes.

Question: Do you mean to announce that Deity did not overthrow and witness the destruction by fire and brimstone of Sodom and Gomorrah; did not devastate by flood and witness destruction of a wicked world in days of Noah; did not engulf and witness pursuing platoons of Pharaoh, . . . cavalry, chariots, charioteers, perish in the sea, in time of Moses; and at last, shall not in the "great day of His wrath," when the last trumpet shall sound at Armageddon, roll back the heavens as a scroll, and send forth His panoplied Commander in Chief, His charging horsemen, archangels, angels and mighty armies in battle array, to witness with Himself, condemn, contend against, and crush corrupt nations and notions?

Answer: Only violent, visionary evil-adversaries round about us sap and break down the seeming strength of sinners, terminate covetous nations and passionate iniquitous notions; be it in time past, present, or future; by sickness, earthquake, accident, age, tornado, war, flood, fire, or even by furious fulfilment of Apocalyptic annihilation, as visioned in Revelation.

These visioned, visionary adversaries have their origin,

their wrath, their witness and their Waterloo, in mortal mentation, not in immaculate Mind.

One might just as well ask: How can the Almighty heal my infirmities unless I see him do it? as to question: How can He destroy unless He sees the objects He destroys? Objects suppositional and obscure.

Mortality is overthrown, engulfed and extinguished by Omnipotence, unsought, unwitnessed, and unseen; through Soul's apparent agitation of suicidal material elements, accomplished by building up immortality, or else by abandonment of haughty, hopeless mortals unto total self-destruction.

According to Daniel and Isaiah, Deity doeth above and beneath in compliance with His will: yet, *physically* speaking, "All inhabitants of the earth are reputed to Him as nothing," and, "All nations before Him as nothing, and they are counted to Him less than nothing and vanity." But here take particular notice, that *spiritually* speaking there are no empty voids, no vacancies, no vacuums, no vanities, no nothings; *spiritually* speaking, there is no anger, old age, anathema, war, pestilence, poison, death; for unto Him, and unto His omnisuperScience, all is and must be, *something*; all is and must be, . . . beauty, essence, being, life, ineffable pleasure, protection, purity, perfection, power.

CHAPTER IX

THE PERFECT LIGHT

ENDOW the Sun with intelligence, and we perceive it could have no knowledge of darkness, because to the Sun — all is light.

Thus would intelligent sunlight extinguish the darkness without recognizing its presence.

And so it is with the celestial light of divine Truth, that shines in the atmosphere of perfection and infinite glory, without any knowledge of the darkness of error which it destroys.

“To Truth there is no error, all is Truth,” and Truth’s reflection. “Love is reflected in love” and there is “NO NIGHT THERE.”

CHAPTER X

THE LADY IN WHITE

WHITE — colorless, stainless, spotless white — is and expression of purity as well as a manifestation of righteousness.

The Preacher proclaimed: “Let thy garments always be white,” signifying: Let your conduct always be good.

When Jesus was transfigured, his garments were described as white and glistening.

Revelation reports Christ, a Captain of Salvation, a celestial Conqueror saddled on a white charger, his armies of heaven “clothed in fine linen white and clean,” mounted on white horses.

Also reports, a great White Throne with rainbows round about “like unto an emerald;” And Spirit, God, Soul, Him that sat on it, from whose face earth and sky “fled away and there was found no place for them.”

Also, surrounding the Throne: saints, elders, angels, and vast multitudes clothed in white — countless legions of Light.

Whence Christian Science properly declares: “The robes of spirit are white and glistening like the garments of Christ”; properly urges: “Even in this world, therefore, let thy garments always be white.”

Also, to him that overcometh, Revelation avows, Spirit pledges “a white stone.” Not a fanciful, magic touchstone, not a material object; but Truth’s crystal *petros*, prism, and praise. For behold, “And in the stone a new

name written, which no man knoweth save him that receiveth it."

Subsequent texts advance the following adjurements from Soul's celestial Conqueror, from God's Chief Captain of Salvation, in further confirmation and explication of this Providential pledge: "Him that overcometh will I make a pillar in the temple of my God, and he shall go *no more out*: and I will write upon him the name of my God, and the name of the City of my God, which is the new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name."

And God's servants "shall see His face; and His (God's) name shall be in their foreheads."

Ah, how conscientious, how particular, how careful was Christ to honor his heavenly Father with comprehensive credit; ascribing to Him alone all deeds of strength, righteousness, construction, reformation, coronation; even to furnishing the faithful, the sanguine, the saved, with their final, substantial impress of purity, with their white stones of Spirit, their sacred signets of Salvation.

Christian Science mentions "white fingers" of angelic messengers, like unto said insignia of co-equal perfection, pointing upward to the "divine Principle of all good."

Christ's canonical assertion, that the spiritualized go no more out from Paradise, plainly imparts the folly of hoping for their retrogression, the futility of wishing for any reunion with the heavenly departed here on earth.

Celestial visitants, angelic messengers, controlled by infinite intelligence and divine power, occasionally appear in veritable visions before enlightened understandings. But when they do, they never leave heaven, they never perceive the passing materiality and mortal mindlessness of physical man, nor the organic forms and obscure wickedness of enlightened subjects so visited.

Even our mighty Master, Christ Jesus, having at last entered eternity, can go no more out in fleshly fashion and figure.

Before I had meditated upon, before I had mastered the significant meaning of, spotless white, the immaculate immunity of supernal purity, perfection, power, light; from infernal impurity, imperfection, impotence, night; a most remarkable event occurred in my limited life. An event which remained a puzzle to me for thirty years thereafter. Then slowly, gradually, through God's gracious guidance in paths of Science, was spiritually recognized as a white, visible and invisible womanly precursor of additional visions and verities now fully set forth in this Volume, which is a reliable religious epitome of inspired reflections resting on realities, not on reveries.

This auspicious event took place at the end of my mother's last illness in the City of Chicago, August 7, 1877, at 7 o'clock P. M.

Briefly relating circumstances, she had previously sent for, and separately said good-bye to every one; expressing words of cheer, comfort, encouragement and willingness to go.

I had re-entered the sick room, where others of household were assembled, and was addressed by my father, who said: "Your mother thinks she would like to sit up in that big arm-chair, left in the old homestead across the way, if you will kindly go over and get it."

Glancing at mother recumbent on bed, who nodded approval, I went and returned with rocker in my arms.

Looking toward me with astonishment as I entered, weakly Mother murmured: "*Who* is the Lady in White?"

Mystified, seeing nothing, Father simply said, . . . "*Where?*"

Mother responded, . . . "In the chair."

No one saw this beautiful vision, this Lady in White, visible and invisible, sitting in the chair I carried, save Mother.

Placing chair on floor I knelt by her side, holding her hand in mine.

Soon, very soon, her inhalations languished, her breathing ebbed shorter and shorter; then quietly, gently, calmly ceased.

My most excellent devoted mother had passed peacefully onward and upward, without the slightest movement to indicate sickness, suffering or distress.

Consequently the painless, fearless, confident, contented, thoughtful, affectionate manner of her departure has ever been a pleasant memory, although not until recently in declining years, have I rightly comprehended the meaning of her vision, or striven for its fulfilment.

Who is the Lady in White in the chair?

This was her ultimate, inarticulate utterance. These were her last words. This was her parting, perplexing inquiry. And now behold about forty years later, through Christian Science, which first met my notice in 1907, and through subsequent demonstrations, luminous leadings and emergency healings, I rejoice in amplitude of proof, in abundance of credible information, Biblical and Christianly Scientific, rightly to answer Mother's momentous question, and publicly interpret, fondly fulfil, the purport of her visitation.

Surely her vivid visitor, beyond slightest shadow of surmise, was, after conviction and precepts of Saint Paul, a member in particular of celestial Christ embodiment. Also as per insight and teachings of Science, . . . a manifestation or reflection, of wisdom and love united in reality's living image or messenger of Providential prophecy and white-robed purity.

Shortly after the writer began reading "Science and Health," the following declaration therein coincided so pertinently, so exactly with his own early experience, that he promptly decided carefully to memorize, notate, study, and compare many of its absorbing assertions:

"There is one possible moment, the moment previous to transition in the vestibule through which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verities of Life; the ones departing may whisper this vision, name the face that smiles on them, and the hand which beckons them." ("S. & H.", page 75.)

Evidently the closer one gets to freedom from the body and material sense, the better the field for disclosure of spiritual faces and forms.

Evidently the hand of this veritable visitant beckoned my mother, and through Mother's feeble voice directed me.

Revelation 19: 8 defines its so-called fine linen, clean and white, in these terms: "For the fine linen is the righteousness of the saints."

Hence, clearly and specifically, my ultimate most precise pronouncement is, . . . The Lady in White was, is and ever shall be, the Daughter of Jerusalem, the Daughter of Zion, the Daughter of Deity robed in righteousness: Yea, even the immortal selfhood of Mary Baker Eddy, our beloved Leader, whom I was thus appointed openly to acclaim, explain, and sustain; even though more than forty years after hearing truthful lips "whisper this vision the moment previous to transition."

Evidently, this immaculate Lady, this righteous representative of reality, this faultless forerunner of my Book of Remembrance, has also established the fact, that children of the Creator are imbued with capacity to identify themselves in counterpart or after the similitude of mortals, without materially witnessing mortals. And has firmly

established the further fact, that all such identification or visibility invariably takes place by reason of spiritual faculties of mutual observation allotted on high—faculties in absence of which veritable visions must remain unseeable.

Therefore, of themselves, mortals by means of material, or by means of miscalled spiritualistic mediums, cannot see immortals, neither can immortals physically perceive them.

Bear in mind, Spirit and Its emanations know only things that are good. And good, including genuine intelligent substance, is all God sees or sends forth by bearers of His brightness, by recipients of His royal reflection.

Therefore, our gifted Teacher and Leader, even in her childhood's primitive days, doubtless influenced by the wisdom, goodness and love of the Lady in White, was perfectly right to oppose the absurd Calvinistic doctrine of *predestination* of the bad to eternal banishment. For as God furnishes His influence of good indiscriminately among the most depraved without beholding them, bestows His world-wide wisdom for acceptance and curative use upon all—how could it be consistently conjectured that He had pre-judged criminals guilty, unto everlasting destruction?

Nay, be convinced, be persuaded, that during periods of probation, none is ineligible for reformation; none is unable, none is without opportunity to take unto oneself, Soul's salvation.

Verily, there is no Providential predestination unto perdition, no real, relentless, unconditional election to annihilation. If there were such a foolish basic barbaric decree for divine construction (for construction, not destruction is Deity's work) it would involve knowledge, also pre-disposition of evil and evildoers in pure creative Mind, to such decisive extent, that earnest efforts for their reform

would be helpless, absolutely hopeless. Besides, God Himself would then be strangely striving through His effulgent influence to find His own condemned, whom He had already predestined, irretrievably doomed to devouring darkness.

Behold, unto the Lady in White, and unto children of Light, there is no devouring, no consuming darkness, . . . no zero, no night. Why?

Plainly, lucidly, laudably, for the simple reason, that God is Substance; God is Spirit; God is infinite eternal Light; and they are His infinite, eternal, glorified offspring; His righteous reflection robed with brilliancy and brightness of joyful benignant being, clad with radiant raiment of strictly supersaintly seeing, within that centrifugal holy atmosphere, that acme, that ozone of religion pure and undefiled, ever retroactive, evolving, revolving — forever wondrously whirled; sacredly, safely, securely “unspotted from the world.”

Behold, it was the Providential purpose of this luminous Lady, through co-operation with Spirit’s choice, her selected, responsive, transmutable self (unmistakably manifest in our Late Leader) to revive, renew, re-erect in hearts of humanity throughout the globe, that superior structure of Truth and Love, that spiritual Christian Science Church of which our heavenly Father is the only life-giving Foundation, and Christ chief strength of its corner, of its religion “our stay alway.”

Behold, with what Christlike precision the unerring precepts of our revered Leader point to divine Principle, . . . to the One, original, central sustaining Source of every religious identity.

To her, temples made with hands are never favorite resorts, repositories or seats for Deity; but rather material myths, no matter how ornate, costly and imposing.

Concerning churches and church organizations she announces in "Miscellaneous Writings," page 91: "It is not absolutely necessary to ordain pastors and dedicate churches; but if this is done, let it be in concession to the period, and not as perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, Suffer it to be so now."

Thus she emphasizes this important explanation with the qualifying words of submissive concession spoken by Jesus at his ceremonial, symbolic baptism.

Thus, as he thereby directed attention to indispensable, spiritual baptism, she directs attention to indestructible, spiritual church.

Consequently, as there are no material temples in heaven, and heaven's inhabitants can go *no more out*, can never depart therefrom, how can seeming, sumptuous, secluded shelters on earth be rightly regarded as special dwelling places for the Most High?

Vacant churches have nothing to do with supreme power. The Almighty Maker of the Universe neither hides nor abides in absent arks, arches, altars; in supposititious coverings and enclosures apart from Paradise; in cathedrals, pagodas, mosques, chapels, shrines, made of matter. For He knoweth them not.

It is worldly misconception, a miserable mistake, a dangerous deception, to suppose any temporary temple, any perishable beautiful building, any object "laid over with gold and silver" a Holy of Holies, favored with *additional* divine presence.

Holding Christian Science services and testimony meetings in houses, halls and auditoriums devoted to other good uses is decidedly advantageous and exceedingly helpful, because it tends to dispossess ignorant mentation of these ancient, ambiguous, churchly notions.

In Luke's Gospel we read that Peter, aroused from sleep, after beholding his Master, Moses and Elias, in a wonderful vision, "*Not knowing what he said,*" suggested unto Jesus, . . . "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

That this apostolic hint came from a tenacious heathen habit, then frequently practised, of building temples and tabernacles for gods and departed heroes fictitiously to reside in, there can be no question of doubt, since the Master bitterly rebuked his spontaneous utterance, his perilous idolatrous idea, by keeping severely silent, by taking no notice of it. Obviously because he observed that Peter, as thereafter correctly reported, . . . did not know what he said, did not realize the absurdity, the apostasy of his exclamation, although he had ample opportunity to do better thinking. For his Pastor, his Teacher, was a Wayside Preacher, who had never built and never recommended tabernacles inside or outside of church.

Genuine Christian Scientists, about to put on the glorious "image of the heavenly," go to church, not because they conclude churches are attractive earthly abodes for Deity, Christ, or for any of the hosts of heaven. But because of heartfelt desire to join in joyful hymns of praise and thanksgiving, in inward and outward adoration of God, in audible and silent prayer, in sincere petitions for visitors, in sermon lessons of wisdom, reformation, spiritual healing, Life, Truth, Love.

Because where assemblies, associations and voices of God's readers, hearers, workers, are, where God's loyal gather together, they love to be.

These are reasons free from just corrective criticism. These are sufficient, safe and sound considerations for going to church.

Jesus once said, "Where two or three are gathered to-

gether in my name (as in church of Christian Science, church of Christ Science, church of Christ Scientist), there am I in the midst of them."

Therefore, it is the *gathering together* of few or many persons, of true thinkers, of sincere seekers, in Christ's name; and not the altar, tabernacle, reliquary, building or place, that in passing material measure, best described as "Suffer it to be so now," constitutes Christ's primitive Church of God; constitutes that initial institution or organization best adapted to retain in diminutive degree — yea, in growing gain, the improving impartations from Christ's fully perfected, fully protected, correlative, Universal, purely spiritual, forever Church of God.

Said statement of our Master, "There am I in the midst of them," clearly shows that Christ is come with his promised Comforter Christian Science, even as our tenet affirms, . . . "We acknowledge His Son, *on Christ*"; thereby meaning, is come, is present in his helpful, individual, external eternal, exalted Sonship.

And behold, the Lady in White, Daughter of Deity, Discoverer and Pioneer, is also here. But she was not, is not, never can be, and never pretended to be Christ. For she was, is, and ever shall be, a communicant, a co-religionist, a co-worker with Christ; pointing with his absolute certainty, accuracy, inspiration and earnestness, to positive, perfect Principle; deathless Life, living Love, supreme, above.

God sustains and keeps inviolable every individual, every identity, every seer, every son, every daughter.

Question: You seem to oppose the erection and ceremonial use of arks, altars and tabernacles on earth. How do you reconcile your opposition with their apparent use in heaven, as related in Revelation?

Answer: *Apparent* use, with accent on apparent, is

right. For there are no arks, altars, tabernacles, nor temples in heaven as known here on earth.

Saint John's descriptions of these seeming appearances do not in the least demonstrate their actuality: for in conclusion, toward the close of Revelation, he expressly, explicitly exposes the falsity of their existence.

The Apocalyptic Vision, like all true visions, presents reverse objects from beneath in strangely significant scenes, even unto the enlightened seer. Scenes, when skilfully interpreted, that stand for signals, for signs, for tokens, of deliverance from both themselves and their basic delusions.

Thus temple, tabernacle, ark, altar, beast, dragon, serpent, Satan, should hold but passing, yet instructive, place in Freedom's symbolized exhibits to the human race.

At termination thereof Revelation is aptly paraphrased to show that these false concepts we are considering have no heavenly existence, although previously portrayed as phenomenal parts of its vision.

So please ponder the following conclusive citations therefrom:

“ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. And I John saw the holy city, new Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven saying: Behold the *tabernacle of God is with men*, and He will dwell with them, and they shall be His people. And *I saw no temple therein*, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it and the Lamb is the light thereof. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.”

Do temples, tabernacles, arks and altars work abomination, or make a lie?

Yes, if regarded as particular, or as favorite, homes for the Most High. Material objects, confusing counterfeits; also pestilential pictures of anger, locusts, scorpions, torments, plagues, of thunders, lightnings, hail, of violence, earthquakes, wickedness, war, of slavery, perdition, destruction, death, often vividly commingle in veritable visions with words of wisdom and faint glimpses of Paradise, to teach lessons of leaving the false for the true, to teach the necessity of leaving the unreal and destructive for the real and constructive. But the false, unreal and destructive, . . . all lies so depicted, are shadowed from beneath, not reflected from above; for they have no abiding place in the house, the consciousness of Truth and Love.

They are only creature concepts of mortal madness, else bogus figures of truant badness.

Saint Stephen, first Christian martyr, at close of his earthly career, so incensed his brutal adversaries by boldly insinuating against their holy places, against prevailing recognition of temples and tabernacles, their dedicated habitations for "unknown gods ignorantly worshipped," that they savagely stoned him to death.

Speaking in the name of limitless Mind, infinite Wisdom, he exclaimed, "Heaven is my throne and the earth is my footstool. What house will ye build Me? or What is the place of My rest?"

Consonant with Stephen and our elect Leader — truly thinking about this same subject, just as they subsequently thought — it is related of Jesus by Matthew, Mark and Luke that when he went out of the temple, his disciples came and wanted to show him the great buildings thereof, and how they were adorned with goodly stones and gifts. But he, undoubtedly to reprove exaggerated thoughts concern-

ing sacredness of synagogues, shrines and sanctuaries, as Spirit's resting places, evidenced no desire whatsoever to inspect them, saying: "Seest thou these great buildings; as for these things which ye behold, the day will come in which there shall not be left one stone upon another, that shall not be thrown down."

Temples and tabernacles therefore are not of themselves suitable sanctuaries for occupancy of eternal Omnipotence; are not *per se* proper working or resting places for perpetual powers of Principle, since they are dumb, senseless, spiritless imaginary structures; inert, finite nonentities, totally absent beyond the veil, that is, . . . totally absent "within the veil."

The Psalmist sings, "Holiness becometh thine house, O Lord, forever!"

Hence, desire for holiness attracts Deity. Hence, His tabernacle is more graciously, more magnificently, more profoundly manifested in longing knowing hearts of hearers of His word, than elsewhere in this plane of planetary experience. Hence, Jesus said, "The kingdom of God is within you." And Paul, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And John, "We dwell in Him and He in us, because He hath given us of His Spirit." And Poetess, "'Tis the Spirit that makes pure, that exalts thee and will cure." And Prophetess, "If Scientists ever fail to receive aid from other Scientists — their brethren upon whom they may call — God will still guide them into the right use of temporary and eternal means. Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.'" (S. & H., 444: 7.)

Wonderful healing words, pointing directly to Deity.

Properly understood, they intensely teach that primitive, temporal church or religion is progress toward pure, super-

nal, eternal church or religion, . . . is change for the better up to the best or perfect condition between God and man.

Change which invites and involves recognition of the fact that temples, tabernacles, altars, relics, reliquaries, bones, bodies — matter; gaseous, liquid, or solid — are, one and all, ghostly goods, imaginary things, illusory objects, to be “thrown down,” cast aside; abolished, obliterated, denied.

When we wisely learn completely to separate our thoughts while worshipping God, not only from frailty, from vanity, from iniquity, but from dangerous, antiquated errors of contemplating crude concepts, unrealities, *idols*, as God’s authentic reminders of Himself, or as His chosen churchly abodes, we thereby move in direction toward perfection.

Material weaknesses of worldly organizations, social, scholastic and religious, including those of her own founding, were well known to our inspired Pioneer, Poetess, Prophetess — yea, Priestess of Perfection. Her effectual ready remedy for every shortcoming, feebleness and consequent failure, as above stated, was implicit trust in God.

So she substantially, candidly said unto disappointed Scientists: If your brethren (or my churches) fail to help you, trust God and He step by step will still strengthen and be your Guide “into the right use of temporary and eternal means.”

Behold, she never advocated profession of religion over practice of religion, but clearly the contrary.

She never hesitated to sacrifice financial success,— to close college, dissolve church; to throw down and reorganize organizations over and over, again and again, if by so doing, discordant elements could be retarded, and spiritualization of wavering thoughts and deeds, reformation of earthly egos, be advanced.

To her, infinite Mind and Its infinite manifestations were

spiritual, not material. Therefore she purposed, and patiently, persistently planned, to prevent distracting, excessive human admiration for physical persons and terrestrial things from taking harmful hold in houses of worship.

Therefore she realized that, founded upon Principle, "the Rock of our salvation,"— primitive churches of Science, of Spirit, of Truth, Life and Love— must, as far as possible, be thoroughly impersonal safely to reflect the unfaltering, unequivocal, Christlike trust, and undivided adoration unanimous on high for the Almighty Builder of Being, Who eternally rules and regulates in all and above all.

Therefore she skilfully appointed the inspired word of the Bible as revealed in Christian Science, Pastor in each pulpit, and relegated Church Readers to the ranks every three years.

Question: Is trust in God, excluding trust in Christ, sufficient to save? And if so: How do you explain the Scriptural statement concerning Christ: "There is none other name under heaven given among men, whereby we must be saved?"

Answer: God's spiritual commandments given by Jesus to the scribe which are paramount in Paradise, where any violation thereof is utterly impossible, fully settle this much mooted query.

"Hear, O, Israel; the Lord our God is One Lord: And thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

Take particular notice, these greatest commands do not say, Love *Gods* with all thy heart. God cannot correctly be construed in the plural nor subdivided in the singular.

Hence to illustrate lawful distinction between God and man, Christ must be placed in the category of neighbor, that classified, dependent, derivative condition containing more than one, wherein neighbors are numerous.

Therefore, as Christ is our neighbor, even our greatest, most enlightened, most powerful neighbor, we must love and trust Christ *as ourselves* — that is, with the same kind, the same type of trust and love we entertain for veritable self and veritable neighbors: not the supreme overflowing trust and love which reaches *adoration*, which God alone, Creator alone, is entitled to, and demands.

When Christ, our sanctified Neighbor, whom we thus loyally love and trust, said: "He that believeth on me, believeth not on me but on Him that sent me,"—synonymously, . . . He that trusteth me, trusteth not me but Him that sent me — he evidently meant that actively to believe on, trust or love God in a superlative way, in a different, supreme, adorable, serviceable manner, was indeed sufficient to save. Not that he would thus actually be excluded from neighborly trust or love, for that would be a violation of God's commands — but that he would thus rightfully, actually be excluded from receiving any of Deity's undivided adoration.

Likewise when Saint Peter said to Caiaphas, concerning Christ: "There is none other name under heaven whereby we must be saved," he did not mean to exclude, to repudiate, others working in harmony with Christ; he did not mean to repudiate God and himself; he did not intend to substitute Christ for God in the work of saving. Neither did Jesus, when he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me"; for Jesus also declared, "Of myself I can do nothing: No man can come to me, except the Father draw him." What both meant was: This Godgiven doctrine which Christ and coadjutors bring is the only doctrine, the only preaching, the only voice of Truth, the only uplifting word of Wisdom, the only panacea of Principle, that can heal and save.

Moreover, this doctrine, full of grace, was potent in Principle, and was also in preliminary active force and effect before the Crucifixion and before Jesus was born; otherwise Moses and Elias could not have entered heaven when they did.

Behold, Deity hath decreed that primary worship must finally be liberated from cumbersome confusion, complication, ceremony and entanglement. Hence, betterment brought by Science which roots out idolatry in every disguise.

Hence, religious improvement of assembly adoration, making it more simple, democratic, devotional, demonstrable, direct; more like supreme love for single Soul; that lofty worship sought by the Master for his Maker; purer, higher, more acceptable than distracted lesser love or worship, mingling with observation and admiration for objects material.

Apropos, let us consider Jesus' notable conversation with the woman of Samaria.

"The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that Jerusalem is the place where men ought to worship.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Observe, Jesus had not told her that Jerusalem was the place where men should worship: but she said, "Ye say

that Jerusalem is the place," . . . evidently noticing Jesus was a Jew, and having previously learned such was current Jewish opinion.

His answer is a prompt scientific correction of both these Samaritan and Mosaic misbeliefs, attaching magnified importance to preferred, embellished, perishable places of worship.

Surrounded with an atmosphere of superior knowledge, he revealed the facts: that Religion has nothing to do with place or with its fixed personal attachments; that divine Love lingereth where It listeth; that God is a Spirit, the Mind which knoweth neither your mountains nor your matter; that God, Spirit, Mind, is universal Everpresence easily worshipped any time, everywhere, by true worshippers willing to see or understand the advantage of separating adoration of Deity from worship of every one else, and from worship of tenacious materiality in every semblance, shape and form.

So we adjure: Let things material remind of things spiritual; but set apart all material things as well as all spiritual things from receiving in any degree, and from disturbing in any degree your *deepest* feelings of gratitude, trust, honor, love, adoration for the One supreme and infinite Creator.

Let exemplary Readers in rostrums remind of perfect manhood and perfect womanhood, best manifested on earth, first by the glorified Christ, then by our Lord and Master Christ Jesus, then by his appointed successor, the Elect Lady in White, our revered Leader — both exalted high, yet never Deities in the sky.

Remember, Philip subsequently converted many Samaritans by preaching the Gospel, the word of God, "things concerning the kingdom of God and the *name* of Jesus Christ" in Samaria.

Also remember, when Philip converted the eunuch, a man of great authority that came to Jerusalem to worship, his test of conversion for baptism was his searching question: "If thou believest with all thine heart," and the man replied, "I believe that Jesus Christ is the Son of God." Whereupon this great man driving home with Philip "commanded his chariot to stand still, and they went down both into the water" and Philip baptized him.

Also remember, about 600 years B. C. when three faithful Jews refused to worship the golden image made by Nebuchadnezzar, King of Babylon, they were cast into a raging fiery furnace, and the glorified Christ, "Son of God," appeared in their midst before the king, having saved them unharmed from furious fire through power received from his Father.

Behold, also, how Deity delivered Daniel, when He sent His angel "to shut the mouths of the lions."

But Christ and the Angel did not view any material object, either in furnace or den. That was celestially impossible and unnecessary, as said intended victims were rescued from violence, from both beast and burning, in exactly the same immune, intelligent way which heals the sick, without letting heavenly healers see their afflictions and sorrows; their diseased bodies and material surroundings.

Obviously, these deep, divine doings refute the shallow statement of a certain contemptuous Trinitarian who sarcastically said: "Pure undefiled Judaism is nebulous Monotheism," for they show beyond cavil, that Judaic Monotheism was of old royally recognized on high as real substantial Monotheism, nobly keeping God's Mosaic and Christ's synonymous commands, by rejecting idolatry even under penalty of oppression, persecution and painful death.

If Hebrews under such trying circumstances stood

solemnly, sturdily steadfast then, are their descendants going to yield now to a lesser temptation; to a hollow, perilous, preposterous invitation, and adopt the Trinitarian sophism of three Gods in One?

Who glorified Christ of furnace fame? Was it not the God of these faithful men of Judah; of these devoted children of Babylonian captivity? Was it not the Christian God of Patriarchs and Prophets; of Moses and Elias; of David and Daniel; of Abraham, Isaac and Jacob? Was it not the self-same God of Judah; of Israel; yea, of the Gentiles and of the Galilean Prophet?

Literal misinterpretation of the New Dispensation; misinterpretation of Christ Jesus and of Christian Science the Spirit of Truth, as set forth in the New Testament, is what troubles Trinitarians.

Alas, for preachers and people whose inverted, intellectual gaze and idolatrous ways of hero-craze, sacrilegiously sight, scrape and scrap Single Supreme Spirit, Soul, as *nebulous*, in absence of some other God; in absence of a perplexing, incomprehensible, deified Christ! Here is the opaque, black blindness difficult to explain, denying itself the light most plain, . . . the sure scientific sense of solution, that God alone is our Creator, our cure, our substance; our vigor, tower, salvation, life; our very breath of being.

Jesus in boyhood, explaining his absence to his parents, who sought him sorrowing and found him puzzling and amazing doctors in the temple, once rejoined, "Wist ye not that I must be about my Father's business." On a later occasion he said, "I and my Father are one."

If a person should likewise say of a proprietary partner in business: "I and my partner are one," is it not a natural inference he means, . . . not only he agrees with his partner, being one as to kind or quality of mind; but that he is also one in attentiveness to duty, one in being

about his partner's business, one in promoting concerted interests, one in working harmoniously for growing improvement, mutual prosperity, happiness, reward.

There is no mystery about such a simple expression, nor about such reasonable conclusions.

The mystifying, exaggerated, nebulous mystery is, that it should ever be taken literally and mistakenly, thus making or attempting to make Christ a self-confessed Apocryphal Jehova, Creator, God.

When Jesus said, according to Saint Luke, 14th chapter, 26th verse: "If any man come to me and hate not his father and his mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," should narrow, verbatim, disingenuous critics of Christ dismiss other more weighty, more numerous statutes and sayings, inculcating instruction on paternal and brotherly love: "Honor thy father and thy mother: Love one another," and narrowly, absurdly view, quote and declare Jesus taught hatred?

Lo, Christian Science teacheth all things aright; righteously explains Christ, Church, and Creed, as Christ promised it would; and thousands upon thousands of honest Hebrews are now accepting its explanations, are now adopting its doctrine, are now coming into its fold, so that the Savior's utterance, "Salvation is of the Jews," is finally being fulfilled.

Hebrews do not desert their true God by becoming Christian Scientists, but rightly acknowledge present revelation of perfect man and perfect God in the New Deific Dispensation. Thus they embrace the necessity of adoring Deity, the necessity of cherishing Christ Jesus the Exemplar, the Wayshower, the most gifted of men; the necessity of loving their neighbors as themselves.

The Christian Science Religion confirms its Creed by

helping the afflicted, the sorrowful, the sick and the sinful, inside and outside of its organized churches; for multitudes are being convinced, converted and cured by its Text Book, its literature, its practitioners, its meetings.

Throughout the world, from Christian Science, resounds the trumpet call: Come! come! come!! Come one! come all!! In our congregations adore ye the Lord!!!

Question: Does not God's talk with Moses at Mount Horeb, when an angel of the Lord appeared unto him in the midst of a burning bush: And he looked, and the bush burned without being consumed, controvert some of your unusual assertions?

“And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

“And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses, And he said, Here am I.

“And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

“Moreover He said, I am the God of thy father: And Moses hid his face; for he was afraid to look upon God.

“And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I have also seen the oppression wherewith the Egyptians oppress them.

“And I am come down to deliver them out of the hand of the Egyptians.

“Come now therefore and I will send thee unto Pharaoh, that thou mayst bring forth my people, my children, out of Egypt.”

Does not this, Deity's dialogue with Moses, flatly contradict your statements concerning God being equally avail-

able everywhere; and one place being as holy as another? And especially your statements that God cannot see sin, sorrow and affliction?

Answer: No. The reply to these inquiries is truly in the negative; for they fall flat, get quickly back to the ground whence they sprang, flee away and disappear, when thoroughly analyzed.

They commonly arise from dusty, deceptive difficulties of thought and experience indigenous in mortals, who, likewise with their curious utterances, notions and emotions if uninstructed, are extremely, unwise, are literally nonspiritual, being also *per se* perishable, puerile products of the earth, earthy.

God is everywhere: God is equally available but not equally manifested everywhere.

In this wonderful episode it pleases Deity to manifest Himself in a Providential, though limited, degree of veritable vision unto His selected servant Moses, by means of His angel and of audible words in the midst of a burning bush.

As previously stated, two factors exist to mortal view in these visions; namely, divine and human. Here the factor of angel, of angelic power, and Spiritflame, is divine, but words are worldly, of human origin; are celestially imperceptible as vocal sound or natural noise, albeit supremely, immunely produced and controlled for co-operative liberating effects; since guidance of Moses and of the children of Israel was given in this instance, for their material, as well as their spiritual, emancipation.

It is exceedingly difficult for mortals, whether enslaved serfs or unwilling witnesses of wrongdoing, to grasp how infinite Omnipotence decides between right and wrong without seeing wrong, and by observing only right.

Yet being of purer eyes than to behold evil or grievance, Deity certainly does so determine.

Know ye not, that discernment of development in His domain is all He needs to so decide? . . . For "that which now is in the days to come shall all be forgotten." For there is no hearing, no recognition, and no recollection of temporal turmoil, tribulation, tragedy, nor of any erring, troublesome thing whatsoever in heaven.

Soul sees, understands and identifies mortals through progressive, probationary and baptismal influences of good, and in no other way.

Behold, just as erroneous, sinful sense in Revelation, symbolized by an ugly brutal beast, apparently places vials of vitriolic vengeance, bottles of rage, in the hands of innocent angels, even so in this ancient vision of the burning bush, worldly words, human sayings, seemingly put acquaintance with sin, sorrow and affliction into the mouth and mind of Almighty God.

To this extent, said vision is an empty dream, declared by Science a delusion and a snare.

To this extent, this is why prayers of the wicked, and prayers of the worldly, prayers prayed "amiss," frequently fall unheard by the wayside; frequently fail to reach the courts of creation, the gates of celestial goodness and grace.

To this extent, this explains how, from a spiritual position, from the outlook of divine perception, prayers of the impenitent are foreign to angelic acoustics; how vocalization of silent invocation does not increase prayer-effectiveness; and how unto Providence and progeny there really is no such thing as unanswered prayer, for prayer-defection is error, and "to Truth there is no error."

Still scientifically — God *safely* begets and prophetically controls material speech and organic instrumentalities

for His prophetic purposes in every veritable vision.

These communications and instrumentalities He kindly produces and utilizes to promote semispiritual insight, without hearing, seeing and knowing them, as of earthly eye, ear, or as of limited mundane mentality.

And frequently, incidentally, *immunely safely*, as herein explained, He also produces and utilizes them to advance worldly welfare, health, wealth, liberty, longevity; thereby adding to primary preservation of primitive probation.

O, blind intellectual, spiritless seers! Know ye not that to see reality ye must unsee unreality? Know ye not that now ye see immersed in mist as through a cloud darkly? Now ye know in part in imperfection. "But when that which is perfect is come, then" shall ye see, shall ye know in greater part, . . . in glory; wholly within perfection, wholly free from guile, completely immune, safe, secluded; supremely, eternally protected from material misapprehension.

Know ye not that physical probation, abundant health, longevity, guidance, prophecies, good works, in this world, are fostered and increased by referential, vision-used, imaginative, external voices; also by internal intuitions, and particularly by help of heavenly heat?

"And Moses said, I will now turn aside and see this great sight why the bush is not burnt."

Thus Moses did not recognize the genial, kindly nature of Spiritflame, until God called to him out of the midst of the bush.

Then he realized the bush was not burnt in the burning, by heat of ordinary fire; for while hearing and answering his Creator's call, his fear departed from him when he saw no destruction, and no suicidal, consuming fuel to cause combustion.

Thus he learned that heat from this glowing flame was

harmless heat, and that God's manifestation thereof was purely spiritual, not material.

Hence saying herein: God is heat. Hence announcement that heavenly heat nourishes, invigorates, never directly destroys.

David, doubtless inspirationally yet unwittingly, taught this grand verity for Science to observe, elucidate and affirm, when he vigorously, significantly said as per Psalm 19: 6:

“ His going forth is from the end of the heaven, and His circuit unto the ends of it: and there is nothing hid from the heat thereof.”

Be ye therefore apprized that Heat, Light, and Power — Wisdom, Strength, Salvation — Life, Truth, and Love — descend from above. Not consuming heat, however: For God is no “ consuming fire.” Neither cometh devouring fire directly “ down from God.” How could it do so when God, the Creator, is correctly comprehended as constructive and nondestructive, and as making only things that are good? Consequently violent fire, lurid combustion or devouring heat, is not an entity. It is merely an element of annihilation, glaring and blazing forth from Godless matter.

“ Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” is an ejaculation which emanates from nebulous notions inherent in mankind; improper impulses to build tabernacles, to bless object-matter, to anoint mementoes; *ergo*, to sanction sacred soil.

Literally no such thing exists as sacred soil or holy ground. Even the highest type of matter — flesh and blood — are never holy, and cannot inherit the Kingdom. This expression therefore has its part in patriarchal vision as an obscure order from erring, human thought, not from unerring, divine utterance.

Eternal earth, Spirit's sphere, God's infinite globe of glory, New Jerusalem, our Universal Holy City — our perfect, perceptible embodiment before the face and fiat of the Father — is groundless and locally boundless.

So stately shining Science, our rising "Sun of righteousness with healing in his wings," disperses the sophistry, mystification and menace of mistaken literal views — the misapprehension of interviews, of visions, of voices, of verities; without withdrawing, without canceling, without changing, without adding to or taking from, the recorded, established words of Holy Writ.

Behold, the Bible cannot be changed; neither can our Text Book, the "Little Book" of Revelation, be further revised or amended. For all of their inspired and uninspired, all of their spiritual and material, messages are now fully finished and must remain inviolate.

Revelation, however, is a primal prophecy made by its Revelator exactly as witnessed or visioned. Yet made, like Testaments Old and New, subject to future authentic explanation and additional prophecy; just as at present plainly presented in dependable Science, properly elucidated in this Volume, which is the *bona fide* Biblical Book of Remembrance. For it is clearly Scripturally stipulated: "A book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels"; my chosen Sons of Man; yea, in that day when I select my sanctified "Sons of Jacob." (See Malachi.)

Behold, also in agreement with the promises of Jesus, how this Book of Remembrance, this predicted bequest, this published approval, endorsement, acclamation and substantiation of Divine Science, is furthermore a final fulfilment of that angelic announcement to Saint John: "Thou (thy

representative) must prophesy again, before many peoples, and nations, and tongues and kings."

Hence Christian Science, herein representing Jesus and John, rightly interprets the Law and the Prophets — the beginning and the end — Genesis, Jesus, John and Revelation.

Jesus said, "The Comforter (Christian Science) shall teach you all things." Christian Science teaches that "fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love."

Here, note especially, note carefully, note intelligently, note studiously, . . . How this burning up process is accomplished by replacing suicidal error or suicidal unreality with glorified, incombustible, nonconsuming reality, through power of harmless, helpful, Pentecostal flame. For it is wisely written, not immortal Mind but "mortal mind increases heat to the point of self-destruction." (S. & H., 374.)

Explicitly: What is this self-destruction?

Responsively: Whosoever hath diligently discerned the trend of this Treatise toward *perfection*, toward pure unsullied metaphysics, should now easily see that said self-destruction is the loss or annihilation of opportunity to be perfected, to be fervently, *faultlessly* saved; is the complete elimination of personal charm, contour, color, form and feature, eradicating every innocent mark of salvable identity through wilful rejection of the Holy Ghost.

For Scripture substantially, seriously teaches that all having the attractive "form of Godliness," who persistently deny, who ungratefully refuse the proffered power of Godliness, thereby forever deliberately self-destroying their every convertible element, outline and appearance, shall at last be abandoned by both perfect man and perfect God.

Thus we learn, although Truth knoweth no error — be-

cause unto Truth all is truth — yet error cannot escape the operation of divine decrees which desert hopeless, shapely forms unto self-inflicted, total dissolution. This is what is meant by the human assertion, that God ferrets out every transgression and every transgressor, or, that error, sinners and sin cannot secrete themselves from the searching power and punishment of the Almighty; punishment inflicted by the melancholy tragedy, penalty and retribution of self-isolation from available, deathless Life, which Life there-upon punisheth only by leaving them forever alone.

Whence we learn, although possessed of near-by, latent good; of unaccepted, initial influence, or unused talent to do right, mortals are really lifeless prior to sanctification by the Spirit, which imparts enduring vitality.

Whence we learn, that before this wondrous event sinners keep themselves in a pitiful, perilous predicament by postponing co-operation, by putting off first aid — the relief of belief in the truth — to a more convenient season.

This lucid logic Science clearly confirms by exhorting us to teach “The *dangerous possibility* of dwarfing spiritual understanding and demonstration by sin.” Yea, verily, by sin of neglect, indifference and delay.

Why “*dangerous possibility*”? . . . Dangerous, of course, from the human viewpoint of possible, yes, of frequent, self-inflicted, complete dual death, else there could be no danger.

Question: What are the right interpretations of Saint John’s notable announcements in his First General Epistle:

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

“And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one?”

Answer: The Father, the Word and the Holy Ghost are otherwise best expressed, understood and interpreted, as Life, Truth and Love.

Father as life. Word as truth, . . . "Thy Word is truth." Love as Holy Ghost, Divine Comforter or Christian Science; for Christian Science bringeth in "*perfect love*," and these three are one.

This is a mystical, significant, triune statement of the individuality and self-sustaining identity of God; involving, nevertheless, *centrifugal control* or unity of creation with Creator, and instant *record* or recognition and remembrance of every celestial occurrence.

When we perceive, as we should, that neither Word nor Christian Science, Divine Comforter or Holy Ghost are individuals, we recognize no conflict between suppositional, creative identities in the Godhead or in the Fourth Ego State of Creative Mind; and thus obtain a better knowledge of singleness of Soul, of Oneness of Omnidiscience.

Christ in Revelation is properly called, is properly named, "The Word of God." But this is humanly natural; this is merely out of compliment, because he was the most effective preacher of the Word. For although Deity lifts up His voice, widens His Word, declares His doctrine most efficaciously through Christ, still He also trains, treats, teaches and talks through many others — through Patriarchs, Prophets, Psalmists, Poets, Apostles, Practitioners, and through every chosen minister, ministration, instrument, instrumentation, spokesman, oracle, operator, operation and object-lesson of the guiding power of Principle.

The Holy Ghost at most is God's intelligent, visible, variable, baptismal Ensign of eternal energy.

The author has seen this luminous Light of Love, this ineffable, levitating, poising Paraclete of Power; this gliding, glowing visitation in the statuesque, shining shape of

a sacred, saving, silver Sparrow of superScience, and knows Whatof he speaks.

So in centrifugal, Universal unity we are said to live and move and have our being in God, not in Godhead; for none other save God abideth in highest heaven.

According to Genesis 1:1, Creation seems to start from a beginning. But Science truly says, "The infinite has no beginning. This word beginning is employed to signify *the only*," meaning thereby, a superlative state of Self-existence in which Soul acts and actuates *only* by Itself; in which the One and Only Creator, through certain original conclusions, works and evolves absolutely alone in inaccessible, exclusive, Selfsupreme majesty and might; in which Life, Truth and Love are independently, individually Selfassertively One, and yet comprehensively, centrifugally "all in all."

Herein is mundane mystery to truant thinkers, to mistaken mortals, since they ignorantly deny that infinite Mind or God is everywhere, and furthermore attempt to destroy His individual identity by their pantheistic, preposterous theory of three persons in one Godhead or of three Godheads in one person.

Whereupon we find from the foregoing, that "The Father, the Word and the Holy Ghost" God Himself, . . . Life, Truth and Love — embracing every pre-existing, every submissive eternal identity — is the Bearer of record, is the "Book of life," mentioned in metaphor; as well as the triune Principle individually One — the benign Builder of being.

And, because He knoweth no evil, neither worldly transgressions nor elsewhere erring events are ever (as of themselves) recognized, recollected or recorded by Him.

Whrefore Omnipotence contradicts deified division of Its power, and Omniscience takes the place of a book.

"And there are three that bear witness in earth, the

spirit, the water and the blood: and these three agree in one."

This second announcement is also a mystical statement, seemingly triune, but really not triune, because water and blood are material myths.

Bread and water, however, are supposed to be the staff and stay of earthly existence, even of depressed, advancing selfhood. Blood is the alleged life-current of the body.

This Apostolic declaration, therefore, merely materially proclaims the co-operative process of salvation, wherein coincidence or agreement of fluid-supports of improving self — symbolizing strength of Spirit, powers of Principle, elements of Creative Mind — are represented as a worldly witness in accord with, and not in opposition to, spirit.

Consequently said coincidence, co-ordination or unity of agreement is more skilfully, more scientifically, set forth by our actuated Leader, the Lady in White, as the firmament of spiritual understanding.

So we can read in allegory, of fountains of waters of life springing forth from the Father, of healing waters of the Word, of pure rivers of waters of baptism flowing from the Holy Ghost, without foolishly literally believing in the reality of water, or in the efficacy of water to wash away sin.

So we can read of atonement of blood; of cleansing, of correction, of deliverance, of redemption, of buying by blood, without blindly believing in the ability of blood, in the value of blood, in the intelligence of blood, or in the reality of blood to mediate and save.

Water, so-called, constitutes about four-fifths of human physique, and about two-thirds of the globe. Water and blood mostly form flesh.

Paul proclaimed, "When called by grace I conferred not with flesh and blood." Our devoted Master said to his

disciples, "It is the Spirit that quickeneth, the flesh profiteth nothing."

In Genesis we read, ere earth was materially conceived or crystallized, before carnal mind and its objects were organized, or Adam made: "The Spirit of God moved upon the face of the waters. And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters from under the firmament from the waters that were above the firmament, and it was so, and God called the firmament Heaven."

Hence Heaven, which Science styles a condition, not a place; God's kingdom, which Jesus affirms is within you; and firmament rightly defined as spiritual understanding — are synonymous expressions of spiritual, mental growth.

Thus hath He "measured the waters in the hollow of His hand." And the blood through His infinite influence. Thus hath He regenerated through penetration of His Spirit, through harmless, Pentecostal flame and through Paraclete or heavenly healing Sparrow.

"There is no searching of His understanding." Oh, who can compass the Creator; who can sound the depths of Deity; who can plumb the profound potency, the indeterminate activity, and the effectiveness, of Principle? None; no, not one.

"When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, *thy Savior.*" (Isaiah 43: 2-3.)

Christian Science superbly says, "The spiritual essence of blood is sacrifice." Even sacrifice involving nonbelief in, and sometimes the seemingly painful yet hopeful giving

up of, deceptive, symbolizing blood — that imaginary fluid-foundation of fictitious existence, to obtain beatified, bloodless, incorporeal, blissful being.

Whence we learn, it is confiding beliefs in sermons; in sacrifices; in selfabnegation, in selfimmolation of the Master; pointing pre-eminently, persistently appealingly, as they do, to the saving power of God's goodness and grace — that impel first footsteps of truth toward eternal life.

Whence we rightly realize, that rejection of Christian Science is rejection of the Christian Era; is rejection of a divine dispensation — of a new-old-eternal testamentation; is rejection of God's record concerning Christ as foremost, perfect man, and concerning The Lady in White as foremost perfect woman; both of whom are glorified representatives of the celestial Christ condition.

Whence we perceive, that the gentle Nazarene was the greatest Faithful Worldly Witness; because he was selected and sanctified before birth as the most gifted individual expounder of the Word, and the most gifted individual demonstrator of Deity's doings overcoming sin, sickness, and death.

It is hard to see how thinking Hebrews who believe in the Old-Testament Christ, in glorified Christ the Son of God of furnace fame, can any longer inconsistently discredit and deny the same Son of God, the same Christ — the Christ of Christian Science — who so gloriously reappeared in the Ascension and Transfiguration of Jesus. For the testimony, and the comfort of Science are sure; its precepts are pure; its statutes, its teachings, its tenets *cure*; while faithfully fulfilling the following promises and prophecies of the Master:

“But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.” (John 15: 26.)

"For the Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.)

In connection with this predicted, temporal testimony and with this preaching of the Gospel in latter days, Saint John's Elect Lady, Saint John's Woman clothed with the Sun, the author's Lady in White, guided by God, hath also joined with said Spirit as an actuated, inspiring, individual co-worker in the cause of Christ, protecting the perfecting of the "little book" Science and Health, Christ's doctrine of divine deliverance.

Let it be thoroughly understood: Thus Omnipotence hath instituted through His New Testament, a New Order, finally presenting The Lady in White here in our day and generation clothed as with that Sun of Revelation, of Righteousness — the shining Sun of Science, to clarify the Old Mosaic Order, and free it from mists of human error.

The Second Epistle of John, introduced as "An Exhortation to Perseverance," for no person is named therein, aptly starts with these interesting words:

"Unto the elect Lady and her children whom I love in the truth, and not I only, but also all they that have known the truth. Grace be with you, etc. . . . And now I beseech thee, Lady, that we love one another. And this is love, that we walk after the commandments." Concluding: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Briefly such is Saint John's Scriptural abridgment to The Elect Lady of the Gospel. In his later vision of Revelation, describing her as a great wonder in heaven clothed with the Sun, he also pictures "the moon under her feet and upon her head a crown of twelve stars." And he further portrays prophetic object-lessons by means of crea-

ture-concepts, imaginary monsters and mortal metaphors from below, saying:

“And she being with child cried, travailing in birth, and pained to be delivered.” Declaring:

“And she brought forth a man child, who was to rule all nations with a rod of iron: and the child was caught up unto God and to His throne.” Announcing:

“And there appeared another wonder in heaven; and behold a great red dragon. And Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb and by the Word of their testimony, and the great dragon was cast out, . . . that old serpent called the Devil and Satan which deceiveth the whole world: he was cast out into the earth.

“And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child.

“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood.

“And the earth helped the woman, and swallowed up the flood which the dragon cast out of his mouth.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*”

Such is the allegorical, figurative prediction of these now current closing earthly events, foreshowing apparent conflict between good and evil; between our Leader of Light and persecutions of Night. A conflict in which the fighting is not celestial, but under every circumstance and on every occasion is at most a worldly warfare of depressed, discordant dreamers and dreams. For our Lady in White was made manifest to mortals as our Leader of Light, and

we have at length lucidly learned through her inspirational Science, of reversal of wrong to get right, of patiently passing from persecution, from peril, from strife, to permanent supernal peace and delight.

So Satan, Soul's suppositional opposite, cannot celestially war against Soul nor against Soul's offspring. For Devil, demons, discord, destitution, disgrace, darkness, disease, danger, destruction, death, have no foothold — not even a fighting place in dominions of Deity, in secure states of luminous liberty, Life and Love.

“And she brought forth a man child who was to rule all nations with a rod of iron, and the child was caught up unto God and to His throne.”

Here we have significantly, figuratively, forcefully illustrated to physical perception the marvellous mission of our Lady in White, bearing to humanity, bringing to every religion and race through pangs of maternity, . . . God's perfect idea of spiritual manhood, that must finally rule all nations with a rod of iron.

Properly interpreted this revelation means, that deluded mortals must be thus rigidly ruled and lifted, by selfhood's sceptre of dominion, out of earthly experience into a better belief about veritable being, before they can be fully perfected; before they can be made like unto Purity, which knoweth no impurity; like unto Love, that knoweth no hatred; like unto Life, that knoweth no death — Before they can become one in quality, in goodness, in happiness, in harmony, in holiness with the Father — Before they can be caught up, as this perfect child was, unto God and to His throne.

In this uplifting, in this edification, this ultimate glorification, thoughts of death shall be overthrown, shall give way to thoughts of life; for thoughts of death and death's delusions are immovably self-rooted in hopeless serfs to

sin, not in broad-minded truly ambitious mortals. Are permanently self-planted in evil egos, which have no faith in, no fruition in, and no desire for, real existence.

Ergo, evil egos shall at last take full possession of stubborn, incorrigible mortals, completely consigning them to oblivion.

Mortals, however, who put off hardness of heart; who turn from trial, trouble, temptation, dissipation, to Science, to Truth, to Salvation; are termed by Saint John, children of the Elect Lady, also remnants of her seed which *keep the commandments of God and have the testimony of Jesus Christ.*

Yet, behold, the gifted genius of immortal womanhood, the wisdom of the Lady in White, exemplified by opinion and ruling of our inspired Leader, disclaims said Gospel edicts to title of mother, preferring to call no woman mother on earth, . . . thereby pointing to Deity as the One continuous Origin of individual existence, as the only supreme Source, Support and Savior of all.

Moreover, behold, how her seemingly wonderful man-child, how her eternal Christ-idea — evolved or created by Creator, not by woman — heralds “a more excellent ministry” to honor the loyal and help the lost that are found.

Behold, how the Lady in White, our Leader of Light, by revealing, by teaching, by bringing in perfect manhood and perfect womanhood, righteous reflections of royal perfections; by furnishing aforetime, visions, vistas and verities for the authorized representative, the promised prophecy contained in this Book concerning Revelation, concerning latter-day testimony about the Master (his career, his consecration, his glorification) — hath supplied ammunition, explosive, unerring precepts sufficient for its simple synopsis, its symposium of Science; hath brought in “a better hope, a surety of a better Testament,” a higher ideal, a per-

formance and fulfilment of eternal energy, elation, purification; a surviving, unswerving, convincing conspicuous proof of supernatural, substantial, perfect, spiritual daughtership and sonship; whose divine destiny is to dwell forever in Paradise, surrounded by perpetual pleasure and plenty; separate and apart from every ill, from every evil, from every evil event, from sin and from sinners.

Science says, "If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom." (S. & H., 405: 26.)

If this assertion means anything, soberly, humanly speaking, it certainly means: If sin is not repented of and is not abating, then spiritual understanding is being *dwarfed* by sin, or rather rejected by sin; then eligible egos are rapidly being self-victimized by sin, are being quickly self-made and error-made ineligible to progress; are being self-constituted as deserting and deserted dupes of self-incurred penalties; and self-inflicted full fatalities; needlessly, recklessly, arrogantly self-retained in destructive, material dreams.

Such are resultant effects of persistent, self-determined, so-called moral dooms, delivering earthly identities unto deepest, darkest depths of self-destruction.

Thus "moral doom," or, rather, sin and sinner's pre-arranged loss of morality — the loss of God's available, powerful presence — is the precursor of "spiritual death, oblivion," which we have found to be a sinner's total loss of opportunity to live; the inexcusable impenitent's procurator of permanent perdition, of uttermost unreality, nothingness.

Anon, necessarily spiritually speaking, these terms of temporal tongue and pen, called moral doom, spiritual death, oblivion, perdition, unreality, nothingness, are absolutely foreign to immaculate Mind, and to Mind's moral,

spiritual, indestructible, celestial children. How could it possibly be otherwise in a conscious, angelic condition, where there is no doom, no darkness, no death? *Ergo*, no thoughts thereof, and no vernacular required to talk about them; where Life, Love, and Light eternally are.

How fruitless, how curious, how culpable, to attach comprehension of doomed morality and of perishing spirituality to beings imbued with everlasting life, who are infinitely immune from dreams, disease and doom; who are exempt from final, fleeting breath and second death.

So when Science refers to doom or death, it does this that truly by reversal thereof mortals may know God, may discern Deity devoid of doom, devoid of any kind of dissolution; may rightly realize the deathless nature of Him Who is and Who gives forever fulness of life. And through said knowledge, through said realization, through said mental movement and conscious improvement, turn toward better, stronger, saner, safer, purer self; take hold of the Spirit-idea, the rod of iron, the sceptre of Science, the rule of right, the Word of God, the doctrine of Christ, the near-by manly testimony of truth that makes men free.

“And the dragon was wroth with the Woman, and went to make war with the remnant of her seed which keep the commandments and the testimony.”

This prophetic portrayal has been recently verified and consummated by worldly warfare against Christian Scientists, . . . by reproach, ridicule and persecution, which at first fought bitterly against them.

But even as the earth helped the Woman, their skilful Leader robed with righteousness, and swallowed up the flood of malice, envy, argument, satire, sophistry, anger, which the dragon Evil cast out of his mouth; so hath the earth helped her followers by rapidly accepting her great discovery, even unto the twelve tribes of Israel and their de-

scendants, or, all of the saved; foretold of old by a victor's crown of twelve stars set upon her head, and a conquered, warless, satellite, a pallid moon of impotent matter placed beneath her feet.

Question: On page 562 "Science and Health" declares: "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals — separated by belief from man's divine origin and the true idea — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science." Does not this statement teach that all mortals will yield to the activities of Principle in Science, *and be saved*; thereby meaning every sinner will eventually accept eternal life?

Answer: No. The insistent, incorrigible attitude of many mortals, and the Word of Wisdom, the flaming Sword of Science, the Torch of Truth, so lucidly used in that same Text Book of "Science and Health," expose the falsity of this implication and inquiry.

The language, "All mortals," employed in said statement and quotation, meaning "all, and All," or "every mortal," precludes the application of any such addenda as either "and be saved" or, "and be destroyed," and properly punctuates a period instead.

Moreover, there is no context and there are no explanations prior or subsequent about the extent of salvation, to support this contention and interrogation.

It should also be remembered that Christian Science is used, explained or recorded on earth in both a divine and human sense; and that divinely speaking "all mortals," in a certain eligible and progressive import of the utterance, means only every faithful and every regenerated mortal; since worldly knowledge and dream-testimony of the lost or abandoned is impossible in a dreamless, deathless domain. Consequently, the expression, "all mortals," may

sometimes exclude the celestially, unknown, the self-condemned, the evil egos, the isolated nonentities, the myths, that are altogether absent or self-destroyed.

Again, activities of Principle are celestially considered only as constructive, and are commonly, carnally, comparatively considered both constructive and destructive.

On page 177 we read: "Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind" (by activities of Principle).

On page 564, concerning alleged spiritual methods of such destruction, we read: "As of old, Evil still charges the spiritual idea (the shining stars in the firmament of Spirit) with error's own nature and methods. This malicious animal instinct of which the dragon is a type, incites mortals to kill morally and physically even their fellow-mortals, and, worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star" (into collapse, into chaos, into oblivion, into nonexistence, into nowhere).

On page 518, we read: "All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love."

Whence it follows: *Activities of Principle* are concordantly constructive, and are also in a human, or in a dragon-sense, dually constructive and destructive; that is, directly destructive in demon fashion. Whereas in reality they are indirectly destructive in a twofold, immune, uplifting way, either of so-called indirect, unpremeditated, unconscious casting out of evil — preferably known as supplanting suicidal evil with stimulating good — or else of so-called indirect unpremeditated, unconscious casting out — better known as withdrawal from suicidal evil, as shifting unused talents unto less suicidal, less obdurate, more willing, more serviceable subjects.

The latter kind of destruction being put down in this Book as full, complete, or total destruction, to distinguish it from the former that purifies divinely *recognized* individuals, *not non-recognized* — unto snow-white forms of beautiful being.

Whence it definitely follows: When our Little Book mentions: "All mortals will yield to the activities of Principle in the harmony of Science," that particular sentence tersely means, . . . "Many will yield to these heavenly activities, many will yield to Creator's concordant construction, and be saved: *and* many more, the recreant residuum, will yield to similar yet unto their self-doomed selves, to startling, *decaying* activities; to Principle's harmonious withdrawals, to Truth's retiring transfers, to replacements of talent, and be lost."

Whence it explicitly follows: Every mortal must soon, late, or *too late*, give up futile belief in deceptive empty energy, self-destructively opposed to salvation from Soul; self-destructively opposed to sacred Science, to the law of Life, the law of Truth, the law of Love.

Whence, bogus belief is obviously completely overcome in two ways — either by everlasting life, or else by everlasting death.

Wherefore the foregoing conclusively shows that even supreme activities of Principle mostly operate here in channels or states of least resistance, in secret states, sensitive to the clarion call of conscience; having some slight resemblance to the heavenly state, where opposition and destruction are unthinkable, impossible, and where right desire is universal.

Knowing this great fact, our appointed Leader has added, among others, these few words of brilliant interpretation to curative prayer: "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme." By which we

should distinctly understand that stainless, infinite Love operates on earth from above, from Its *self-protected* sphere of activity; operates precisely "*as in heaven*."

Hence, eternal, living, life-giving Love cannot anywhere behold demonized destruction, nor see suicidal evil cast out, even through Its own activities, through Its own constructive, celestial efforts; for spiritual building, spiritual evolution alone, is worthy of Its prescience; is worthy of Its peerless gifts, Its magnificent adornments, Its ample amplifications, Its serene security, Its heavenly happiness, Its omnipotent power.

Therefore, from this invulnerable, veritable viewpoint, so brightly brought, so wondrously taught in prayer by our Lady in White, the ultra-mundane, obverse, scientific statement is superlatively true; namely, that construction, not destruction, is Deity's work.

To Creator, all is construction and there is no destruction.

To Life, all is life and there is no death.

To Love, all is love and there is no hatred.

To perfected consecration, all is sanctity and there is no sin.

To Truth, all is truth and there is no error.

To God, good, all is good and there is no evil.

Question: On page 267 "Science and Health," we read: "Errors serve as waymarks to the one Mind." Is not this a denial, a plain contradiction of the teaching, "To Truth all is truth and there is no error," meaning God cannot perceive error?

Answer: Absolutely, no. Here context carefully examined explains away all apparent or seeming contradiction, for this citation, when connected with nearest context, reads: "by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth." But even this last amended extract, without still more context added

thereto, is incomplete and misleading; as its intended meaning requires the insertion of two very important words unexpressed yet properly understood.

Putting these words into their proper place, the sentence would read, "By reversal, errors serve as waymarks *for mortals* to the one Mind, in which all error disappears in celestial Truth."

Further requisite introductory context clearly confirms this, and shows the superficial shortsightedness, else the cunning deceit, menace and injustice, of isolating such statements in Christian Science and then twisting their correct interpretation into contrary disputation.

In its completeness said clause grandly, eloquently, impressively, directs mortals, *alias* mortal mentation, to reverse material mistakes, to imbibe better beliefs, and learn a lesson in perfection.

Given in full it reads as follows:

"When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and, by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. The robes of Spirit are 'white and glistening' like the raiment of Christ."

Yes, they are indeed graceful, glowing, white and glistening; glorious garments of light; royal robes of right; because no error enters there, and none is observable by pure Omnipotence anywhere.

"Mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth."

This announcement is equivalent to the author's appre-

hension, that mortals have at least some slight resemblance to true manhood and true womanhood until said resemblance is spiritually perpetuated and perfected; or else until said resemblance is deliberately, totally self-annihilated.

Consequently, the marvellous mission of our Lady in White teaches the singleness, the allness, and the immutable immaculate purity of immortal Mind; the supernal perfection of immortals; the minute, imitative resemblance of mortals to immortals; and, *per se*, the solitary, isolated unreality and nothingness of monsters, mortals and matter.

When we begin to glimpse the glow of perfect Love and supreme Power from above, shining through our Leader's marvellous mission, we rightly lose all dormant, dreaming sense of false responsibility, and gladly accept in its place the ever-increasing, wakeful obligation to dependence upon, and adoration for, Deity.

Why should poor, powerless or irresponsible people consider themselves *responsible* to Principle for His priceless presents, His infinite favors, when responsibility presupposes not only ability to respond but ability to injure, disappoint and recompense?

How can the finite foil, fool, disappoint and make amends unto the Infinite? . . . Impossible!

Nothing God gives can be impaired by bad conduct. His talents are protected from injury. And if many defiantly do not accept, adopt and use them, others will.

So sinners are entirely responsible unto themselves, unto their eligible earthly egos, not unto Spirit, for their inexcusable, incorrigible conduct and complete collapse.

The Almighty Maker of immortality is without worldliness, weakness, wickedness and mortality. Yet behold His abundant talents are freely bestowed upon all.

Oh, beware any attempt to abuse them. Forbear intent to refuse them. Have faith, have obedience. *Use them.* Then God giveth the increase.

What is this wonderful increase?

Scripturally and Scientifically we are told: It is Life, Salvation or Redemption attainable through realization of Everpresence, through evangelization of Everpresence.

What is said Everpresence?

Surely, It is succinctly explained by these wise words of the Prophet Isaiah, 43-10: 11, spoken of Spirit, of Providence, in first person: "Before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no savior."

Herein is set forth the incontrovertible, indispensable premise and presence of eternal Principle inside and outside of Principle's progressive progeny.

So we should see, we should clearly understand, that apart from or oblivious to omnipotent Everpresence "there is no savior," for all other saviors can of themselves "do nothing." God giveth the increase.

Hence saviors, so-called, must depend upon the Almighty for their power to save; must act only as mediators and ministers, . . . as messengers of majestic Mind in the manifold workings of Mind's Spiritual-idea, in the multitudinous operations of the Christembodiment.

Men and women beneath and approaching beatified being should now imbibe from Christian Science a better comprehension of Everpresence, a more skilful, more helpful, more curative knowledge of God's innate ability to be instantly everywhere.

In Science, God is affirmed to fill all space.

If Spirit, God, fills space, then there are no vacancies,

no vacuums unto Spirit. And unto Its prevailing Everpresence, speed, time, and space are conquered, are celestially obliterated.

It is hard for humanity to realize annihilation of space, because coming and going belong to human activity, belong to deceptive earthly experience, and the Everpresent Father therefore seemeth far away.

Nevertheless, annihilation of space is a cardinal fact, is a correct, conclusive, eternal verity, for Christian Science shows vacancy or space to be a false supposition dependent upon imaginary inter-relationship of physical, phantom phenomena; supposedly, comparatively, partially, infinitesimally, fictitiously functioning and occupying emptiness.

Even in a worldly sense, when all such perishable phenomena shall have been destroyed, then speed, time and space must terminate, and the residue thereof, or rather the remaining masters thereof, must be Creator and Its co-constructive, conquering, concordant creations.

That these creations, these perfected, protected progeny, these righteous reflections, also partake of the infinite nature of divine Everpresence, is evidenced by veritable visions, by visitation of the Lady in White, and by Christ's spiritual sayings: "Where two or three are gathered together in my name, there am I in the midst of them, . . . Before Abraham was, I am."

Lo, the wheels, the "wheels within wheels," of mysterious, rapid motion, constituting material light and sight, shall be utterly wrecked upon the shining shore of Spirit, shall ultimately vanish 'midst enduring elements of eternity, without affecting the residents thereof, without disturbing any of the hosts of harmony in their homes or in their conditions of conscious realism.

So we perceive that all phenomenal persons and material

objects, also speed, time and space, are myths: And in the creative calculus of Mind myths always disappear.

To wisely, to knowingly, rightly seek reality, the kingdom of heaven, the angelic abode of righteousness, the bright embodiment of being — the pure, powerful, protected, all-harmonious state that dissipates myths, breaks bad bondage, unfastens or flees false fetters — obey Christ, study sacred Soul Science, acquire truth; love the Lady in White, love thy neighbor; adore Deity, have no other Gods; sincerely do thy meager best, then Mind will do the mighty rest, Its "high behest."

Will end thy sense of far and fear,
And help thee feel relief is here.
Will bar illusions from thine eyes,
And bring in perfect Paradise.

Now endeth the remembrance, the reasoning, the invitations, the inspirations, prophecies, precepts, proverbs, demands, . . . the words of this Book. Amen, and Amen.









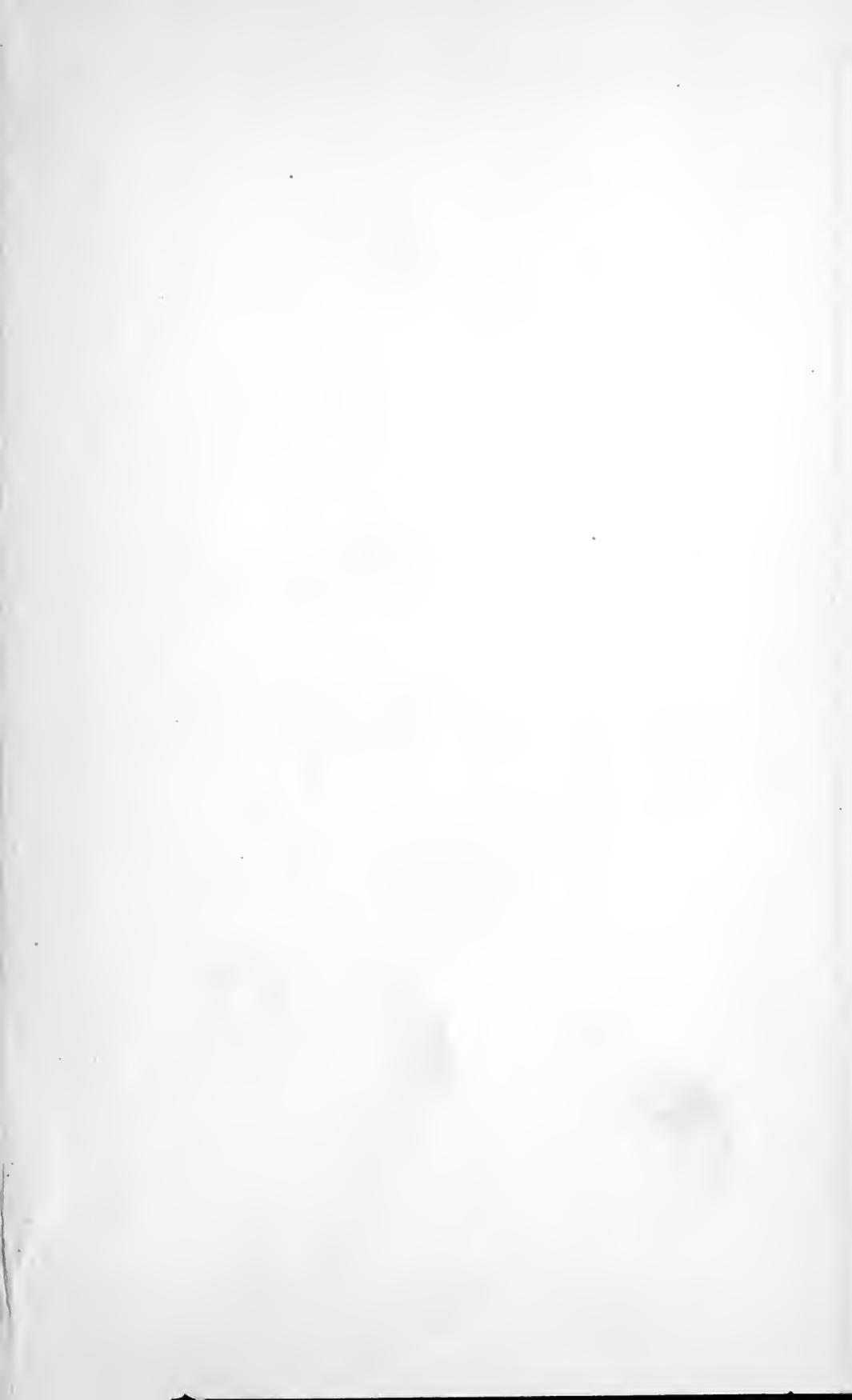


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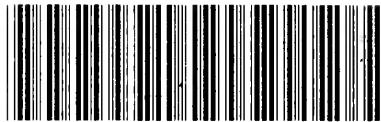
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